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THE ARYAN PATH

VOLUME XXXV - NO. 3

March 1964

EDITORIAL REPRINT from W. Q. JUDGE
The Promise of Spring

ROGER LANCELYN GREEN
C. S. Lewis: 1898-1963

K. E. PARTHASARATHY
The Soul of Vedanta

BERNADETTE DAVIS
Nature Conservation in Britain

BOOKS REVIEWED INCLUDE

A History of Zen Buddhism; Wei Wu Wei's *Ask the Awakened*; *The Negative Way*; *Yoga and the Bible*; *Creation Legends of the Ancient Near East*; *Magic and Medical Science in Ancient Egypt*; *Logic and Existence*; *The Right to Life: A World View of Capital Punishment*; *New Poems* (P.E.N. Anthology)

complete CONTENTS within

Point out the 'Way'
however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

AT YOUR SERVICE

I keep six honest serving men
(They taught me all I know):
Their names are WHAT *and* WHY *and* WHEN
And HOW *and* WHERE *and* WHO.

— KIPLING

WHAT

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXV MARCH 1964 No. 3

THE PROMISE OF SPRING

THE GREAT AND PEACEFUL ONES live regenerating the world like the coming of Spring; having crossed the ocean of ordinary existence, They help others, through Compassion that seeks no return, to cross it.

—*Vivekachūdāmaṇi*

THE VERNAL EQUINOX has ever been the symbol of hope. It ushers in the Season of Spring, favourite of Shri-Krishna, who says in the *Bhagavad-Gita*: "...and of seasons I am Spring, called Kusumākara, the time of flowers." (x.35) Students of Theosophy remember specially the Blessed Ones, to whom our reverential salutations. One of Their triumphant disciples, William Quan Judge, abandoned his physical body on 21 March 1896, and that Day is commemorated every year by the Associates of the United Lodge of Theosophists as "Judge Day." We reprint below a passage from his pen which contains a message for this season of the year.

—EDITOR

IN history and in our own experience there is abundant evidence that the Bhagavad-Gita is right in saying "spiritual knowledge includes every action without exception," and that it is to be attained by means of devotion. Ignorant men who had no access to books have by their inward sense perceived the real truth of things, not only those round about them, but relating to the larger concerns of nature. Jacob Boehme was wholly unlettered, but he knew the truth. His writings show an acquaintance, not to be then gained from books, with the true doctrines found in the Hindu scriptures and secret books. In Germany today are men known to me, who, more unlearned yet than Jacob Boehme was, know many things still mysteries for our learned theosophists who can boast of college education. The reason is that these men have attained to devotion, and thereby cleared away from before the eye of the soul the clouds of sense whose shadows obscure our view of truth. I do not decry or despise learning; it

is a great possession; but if the learned man were also a devoted one in the sense of the Bhagavad-Gita, how much wider would be the sweep of his intellection no one could calculate.

Learning of the human sort is not despised among the highest occultists, even among the Adepts. They use it and acquire it. They accumulate *the record* of the experiences of seers and devoted men of small learning for long periods of time, until a great master of both learning and devotion arises who, by reason of his profound knowledge joined to devotion, can make the wonderful deductions in the possession of The Lodge respecting matters so far beyond us that they can with difficulty be imagined. But this again proves that devotion is the first and best, for these extraordinary Masters would not appear unless devotion had been the aim of their existence.

Without devotion a vast confusion arises within us that has been likened by some to a whirling motion, by others to the inrushing, overpowering flow of turbid waters. Boehme calls it in some aspects "The Turba." It is the delusion produced by the senses. And so Krishna, in closing the second lecture, says:

> Let a man, restraining all these, remain in devotion when at rest, and intent on me alone. For he whose senses are under his control possesses spiritual knowledge. Attachment to objects of sense arises in a man who meditates upon them; from attachment arises desire; from desire passion springs up; from passion comes bewilderment; from bewilderment, confusion of the memory, destruction of the intellect; from destruction of the intellect he perishes.
>
> But he who approaches the objects of sense with senses free from love and hate and beneath his own control, having his soul well-disposed, attains to tranquillity of thought. In this tranquillity there springs up in him a separation from all troubles. For the mind of him whose thoughts are tranquil soon becomes perfect in concentration.

A very beautiful portion of the Sanatsujatiya may be read with profit here.[1]

"Some say that freedom from death results from action; and others that death exists not. Hear me explain this, O King! have no misgivings about it.

"Both truths, O Kshatriya, have been current from the beginning. The wise maintain what is called delusion to be death. I verily call heedlessness death; and likewise I call freedom from heedlessness immortality. Through heedlessness verily were the demons vanquished; and through freedom from it the gods attained to the Brahman. Death, verily, does not devour

---

[1] *Sanatsujātīya*, Ch. 2

living creatures like a tiger; for, indeed, his form is not to be perceived. Heedlessness develops in men as desire, and afterwards as wrath, and in the shape of delusion. And then travelling in devious paths, through egoism, one does not attain to union with the Self. Those who are deluded by it, and who remain under its influence, depart from this world and then again fall down into generation. Then the senses gather round them. And then they undergo death after death. Being attached to the fruit of action, on action presenting itself, they follow after it and do not cross beyond death. And the embodied self, in consequence of not understanding union with the real entity, proceeds on all hands with attachments to enjoyments. That, verily, is the great source of delusion to the senses: for, by contact with unreal entities, his migrations are rendered inevitable; because, having his inner self contaminated by contact with unreal entities, he devotes himself to objects of sense on all sides, pondering on them only. That pondering first confuses him, and soon afterwards desire and wrath attack him. These lead children to death. But sensible men cross beyond death by their good sense. He who, pondering on the Self, destroys the fugitive objects of sense, not even thinking of them through contempt for them, and who, being possessed of knowledge, destroys desires in this way, becomes, as it were, the death of Death itself, and swallows it up."

WILLIAM Q. JUDGE

TOMORROW

Flushed with the promise
Of marvels dimly guessed
Tomorrow beckons;
Today's children
Will see the sunrise
In all its splendour
But we alone
Can bless it with a meaning.

HERBERT BLUEN

C. S. LEWIS

1898-1963

[**Mr. Roger Lancelyn Green** is a distinguished biographer, critic, poet, and, above all, a master reteller of old legends for modern young people. He was a personal friend of the late Professor C. S. Lewis and read and discussed Professor Lewis's impressive stories for children with him while they were in process of being written. His monograph on C. S. Lewis was published recently by the Bodley Head. In this article he pays tribute to his late friend as a religious and moral thinker, significant story-teller, and great literary critic.—ED.]

"WHEN A GREAT MAN DIES," wrote Barrie, "the immortals await him at the top of the nearest hill."[1] Although we can seldom "place" an author immediately after his death, the temptation to do so is irresistible. The immortals waiting for Clive Staples Lewis at the top of Shotover on 22 November 1963 must on all counts have been a goodly company: for Lewis wrote books of many kinds and achieved considerable success in most of the branches of literature which he assayed.

As a professional scholar we may picture him being welcomed as an equal by George Saintsbury and W. P. Ker: for *The Allegory of Love, A Preface to "Paradise Lost"* and *English Literature in the Sixteenth Century* are all works of major scholarship belonging to that very select group which continue to be read and are never wholly superseded. The first of them won its author the Hawthornden Prize (1936) and has been a classic in its own particular kind ever since, proving Lewis to be the leading authority on Medieval Allegory, which was further recognized by his appointment as the first Professor of Medieval and Renaissance English at Magdalene College, Cambridge, in 1955. On the practical side — for Lewis was a tutor and lecturer in English Literature at Magdalen College, Oxford, for thirty years before crossing over to Cambridge — this particular knowledge formed the basis of two series of lectures, Prolegomenae to Medieval and Renaissance Studies, delivered many times in both Universities, which proved him to be one of the best lecturers of his generation, and certainly the most popular in the English school at Oxford. His last work was a volume based on these lectures, *The Discarded Image*, which was delayed by his illness in the summer of 1963, though, as the final proofs were passed before his death, publication may be expected in the spring of 1964.

A Preface to "Paradise Lost," though it may rank second to *The Allegory of Love* and *English Literature in the Sixteenth Century* as a work

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[1] J. M. BARRIE: "Neither Dorking nor the Abbey," *Westminster Gazette* (26 May 1909).

of scholarship, is of more general appeal to all lovers of poetry. The late Gordon Bottomley once wrote[2] that it ought to occupy a place on the desk of every would-be poet.

As a critic, Lewis wrote about nothing which he did not illuminate, and his interests embraced most of English and Classical literature: he read Greek and Latin as easily as his native tongue; French, Italian, and German with almost equal ease; but regretted that he had to make use of translations of the great Russian novelists. His shorter critical studies, collected in such volumes as *Rehabilitation* and *They Asked for a Paper* show how thorough as well as wide was his literary knowledge, and such essays as those on the Prose Romances of William Morris and on Kipling's stories, and his analysis of the later poems of Charles Williams are of outstanding importance. He had no great love for the play in the theatre, though a keen appreciation of it as a literary work, and he was frankly bored by such novelists as D. H. Lawrence and James Joyce; but otherwise his reading was amazingly wide, and his memory astonishingly retentive. He could quote not only Spenser and Milton by the yard, but Scott and Dickens also; not merely such minor poets of his own "special period" as Skelton and Chapman, but Parnell or Prior from the eighteenth century, where he was least at home, and lesser Victorians of all shades from Hopkins to Henley.

He himself wrote poetry as a young man, and his narrative poem *Dymer* (1926, reprinted 1950) is still excellent reading. Later, however, he contented himself with metrical experiments and a number of delightful verses of a humorous or fanciful nature, still buried in back numbers of *Punch*.

But Lewis the scholar-critic, well known though he had become in academic spheres, achieved a sudden fame in 1942 by the publication of *The Screwtape Letters*, which made his name a household word almost overnight, and sold a quarter of a million copies in England alone in its first twenty years. This and more serious religious works for the layman ranging from *The Problem of Pain* and *The Great Divorce*, by way of *Mere Christianity* and *The Four Loves* to the more difficult *Miracles* and *Reflections on the Psalms* earned him the nickname of "The Apostle to the Sceptics."

Lewis himself, brought up as a practising Christian, lost his faith in his adolescent years and became a convinced atheist. His spiritual pilgrimage at length led him back to the Light "from Popular Realism to Philosophical Idealism; from Pantheism to Theism; and from Theism to Christianity."[3] The course of his pilgrimage was brilliantly charted by him in his allegory *The Pilgrim's Regress* (1933) and stated more directly

[2] Private letter to the author.

[3] C. S. LEWIS: *Pilgrim's Regress* (London), Preface to Third Edition: 1943, p. 5.

in *Surprised by Joy: the Shape of My Early Life* (1955). His most illuminating work on the ethical side of religion may be found in the three lectures collected as *The Abolition of Man* (1943) with its masterly appendix of parallel passages from the teachings of the great thinkers of all the more advanced religions and philosophies. This demonstrates the fundamental knowledge of good and evil implanted in all men — "The Tao" as Lewis calls this "Natural Law" — illustrated from such diverse sources as Ancient Egypt, Babylon, and Greece, the writings of teachers and sages among the early Jews, Hindus, and Chinese, with examples even from such unexpected sources as *The Elder Edda, Beowulf,* and the reports of field anthropologists among Redskins and Australian Blackfellows.

Lewis held that all the great religions were gropings after the one Truth, early stages in the evolution of the soul of Man — even, as in the case of the recurrent Pagan theme of the "Dying God," reflections thrown before by the final and greatest stage in Evolution, the Incarnation and the Redemption of mankind. "People often wonder: 'What is the next step [in Evolution]?'" wrote Lewis in *Beyond Personality* (1944):

> The Christian view is precisely that the Next Step has already appeared. And it is really new. It isn't a change from brainy men to brainier men: it is a change that goes off in a totally different direction — a change from being creatures of God to being sons of God.[4]

To Lewis, a fully trained philosopher and logician, reason accorded absolute acceptance of Christianity, just as the scholar in him accepted the historical evidence as sufficient — even though he was naturally the first to assign the ultimate revelation and the actual acceptance to the One who is indeed Beyond Personality.

After the experience of his own apostasy and re-conversion Lewis felt himself in a peculiarly good position to help others who were struggling in the same darkness through which he himself had passed. During the Second World War, since he was unable to serve in any physical way (he had fought in the Great War, and been seriously wounded in April 1918), he continued to fulfil his duties at Oxford, but also toured R.A.F. stations giving simple lectures on theology, followed by questions and discussions. These lectures were also given on the B.B.C. and afterwards published in their original form as *Broadcast Talks* (1942), *Christian Behaviour* (1943), and *Beyond Personality* (1944) and as one volume, much revised, under the title of *Mere Christianity* in 1952.

The Screwtape Letters, which first appeared in a religious paper, were intended to help in a similar way. But their form set them in a particular branch of literature, and for them more even than for *Pilgrim's Regress*

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[4] C. S. Lewis: *Beyond Personality* (London. 1944), p. 59.

and *The Great Divorce,* John Bunyan would be among the immortals waiting to greet a not unworthy follower. They consist of a series of letters from an elderly and experienced devil to a young friend who is dealing with his first human whom it is his duty to win for Hell. Screwtape advises his nephew Wormwood on the various techniques of tempting, and the "unfair" advantages which "the Enemy" is apt to take. His experienced advice and his comments on Wormwood's failures or successes bring out in a vivid and unexpected way mankind's daily temptations, and shows in what hidden, insidious, and apparently innocent forms they can come.

Another work of help and instruction clothed in fictional form, *The Great Divorce,* takes place in a kind of limbo between this world and the next, and was preferred by its author to *Screwtape.* The "Guide" in this book is George Macdonald, the great Christian teacher of the nineteenth century to whom Lewis frequently acknowledged debts both spiritual and inspirational. He prepared an anthology of helpful extracts from Macdonald's works, mainly from the *Unspoken Sermons,* and traced the very beginning of his return to Christianity to a chance reading of his early allegorical romance, *Phantastes* — which he linked with the late fantasy *Lilith* as two of the greatest books of their kind.

It was perhaps the fantasies of George Macdonald which turned Lewis's thoughts in the direction of the works by which he will probably secure his highest and most enduring place in literature: the four great spiritual adventure stories for adults and the seven Chronicles of Narnia intended primarily for young readers.

The first two, *Out of the Silent Planet* (1938) and *Perelandra* (1943), have been described by Marjorie Hope Nicolson, the great expert on the literature of what we now call "science fiction" as "the most beautiful of all cosmic voyages and in some ways the most moving."[5] She herself prefers the first, which is closer to the traditional type of voyage to another world: in this case it is Mars, which Lewis's hero, Ransom, finds immeasurably older than Earth, and still in that direct communion with God which would have been our lot had the Fall not occurred. *Perelandra* goes one step further, taking Ransom to the planet Venus, a new world at the exact stage reached by Earth when Adam and Eve still walked unfallen in the Garden of Eden. To Perelandra comes the Devil, entered into the body of an Earth-scientist as of old into the Serpent of Eden, and the book turns on his attempt to corrupt the "Eve" of Perelandra, and of how Ransom — a creature unknown on either Mars or Venus since only the men of Earth have fallen and been redeemed — manages to foil and expel him.

What immediately spurred me to write [Lewis told the present writer][6]

[5] MARJORIE HOPE NICOLSON: *Voyages to the Moon* (New York, 1948), p. 252.

[6] Private letter to the author.

was Olaf Stapledon's *Last and First Men* and an essay in J. B. S. Haldane's *Possible Worlds*, both of which seemed to take the idea of such [space] travel seriously and to have the desperately immoral outlook which I try to pillory in Weston [the scientist]. I like the whole interplanetary idea as a *mythology* and simply wished to conquer for my own (Christian) point of view what has always hitherto been used by the opposite side. . . .

Quite apart from the "Purpose" of the books, though this adds greatly to their excellence, the superb descriptive writing and the amazing creation of convincing other worlds raise *Out of the Silent Planet* and *Perelandra* far above all other stories of trips to the planets. Lewis himself considered that H. G. Wells had best created another world and best described a voyage in space in his *First Men in the Moon,* other than the purely imaginary world of the spirit created by David Lindsay in *Voyage to Arcturus*: but Wells's great masterpiece is a brilliantly carved statue rather than a living creature when compared with Lewis's two cosmic voyages.

The third book, *That Hideous Strength* (1945) completes the trilogy. It is set entirely on Earth and is a novel rather than a romance — but turning none the less on an invasion by the Powers of Evil foiled by Ransom and a band of helpers drawn from various walks of life. Though more exciting it is not as outstanding a success as the earlier two volumes, and owes perhaps a shade too much to the example of Lewis's closest friend in the world of letters, the late Charles Williams, with whose "spiritual thrillers" it must be classed.

The last of the adult works of fiction, *Till We Have Faces* (1956), departs entirely from all Lewis's other work, though it has been described as "the sequel to *The Allegory of Love*: the application of the mediæval theory of allegory to a concrete situation in a sub-antique world."[7]

George Macdonald will have been waiting on Barrie's hill to greet Lewis the theological writer, but also Lewis the writer of stories for children; and with him will have come E. Nesbit and Kenneth Grahame. As in the case of all three authors his Narnian stories are and will be read by adults with as much pleasure as and with even more appreciation than by children: "I am almost inclined to set it up as a canon," said Lewis,[8] "that a children's story which is enjoyed only by children is a bad children's story. The good ones last." Furthermore Lewis insisted that the proper reason for writing children's stories was that "a children's story is the best art form for something you have to say."

Although the great Lion Aslan stands in the position of Christ to the world of Narnia throughout the stories, only in the first book, *The Lion,*

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[7] *The Times* (25 November 1963).

[8] C. S. Lewis: "On Three Ways of Writing for Children." *Proceedings of the Annual Conference*: The Library Association (1952).

the Witch and the Wardrobe (1950), is there any direct resemblance to Christ, since Aslam gives himself up as a redemptive sacrifice and is killed by the White Witch, but then rises from the dead and shows Narnia the road to freedom from her icy spells. Otherwise the stories, though set in a wonderful world of enchantment and romance, read as simple adventure tales. Yet there is always the underlying allegory of temptation and sin, contrition, expiation, and forgiveness leading nearer to Aslan and to the achievement of the quests which he sets the Earthly children whom he draws into Narnia.

These come to fulfil Aslan's purposes for the Narnian world, but also to work out their own salvation and, while overcoming the dangers of Narnia and escaping or slaying its monsters, to overcome their own special temptations and dispose of some at least of the monsters who have been striving to devour their own souls.

It should be added — and underlined — that all of the Chronicles of Narnia are read and loved by almost all children simply as superb stories with no more thought of any underlying moral than is apparent in the Nesbit books, and even less of an underlying allegory than in Macdonald's *The Princess and Curdie*. But the hidden purpose is there, and it gives an added dimension whose presence is scarcely realized but wonderfully potent: it is the soul in the perfect body, and is the element which gives the breath of life to the stories.

ROGER LANCELYN GREEN

I HAD MUCH RATHER know what I should feel like if I adopted the beliefs of Lucretius than how Lucretius would have felt if he had never entertained them. The possible Lucretius in myself interests me more than the possible C. S. Lewis in Lucretius. There is in G. K. Chesterton's *Avowals and Denials* a wholly admirable essay called *On Man: Heir of All the Ages*. An heir is one who inherits and "any man who is cut off from the past . . . is a man most unjustly disinherited." To enjoy our full humanity we ought, so far as is possible, to contain within us potentially at all times, and on occasion to actualize, all the modes of feeling and thinking through which man has passed.

—C. S. LEWIS

WORLD TRENDS

SHOULD WE COUNTER OR HELP THEM?

[THE FIRST HALF of this thoughtful article by **Dr. Jal F. Bulsara** appeared in our February issue. We print below the second and concluding half of this article, which expresses a moderate and rational optimism about man's future.—ED.]

II

RELIGION, race, and sex are other powerful forces of life which also may be viewed in the perspective of world trends. Thinking people may rightly ask what is the direction in which religion, racial relations, and sex regulation are moving and will tend to move in the foreseeable future. It would be hazardous to prophesy the trends. In all humility one can only give one's own personal interpretation of the prevailing winds and leave it to wiser heads to spell out fuller analyses of the important subjects.

Formal religion, prophets, and gods are gradually losing their hold on the minds of men and even on the minds and hearts of the instinctively more conservative and emotional women. The ancient pantheon of gods is gradually diminishing in size, strength, and numbers. Prophets and saints have been humanized as great men of their times, and a mystery is no longer explained by the invention of a god or evil spirit behind it. The traditional religions may claim more adherents because of the natural increase by births among their followers, but more followers are either daily defecting from their fold or owing only formal allegiance to avoid unnecessary social troubles or complications. Man is becoming more eclectic and less fanatical about the forms and beliefs of organized religions. God is being remade more and more in the image of man. He is no longer expected to be omniscient, omnipresent, or omnipotent, as man learns to see more and know more of the secrets of the universe and attains increasing mastery over the forces of nature. The hold of religion remains, so far as religion is made more rational and its ethics inspire social justice during life on earth rather than in heaven after death.

As contacts between racial groups increase and widen, the arrogance or illusion of the purity or superiority of one's own ethnic group is gradually weakening. We find an aristocracy and a proletariat among not only the three principal races of man — Aryan, Mongolian, and Negro — but also among all sub-races and peoples all over the world; almost all of whom are of mixed racial origins. The biological and psychological potential or *élan vital* abides in all peoples. It only requires cultural conditioning to raise it to reasonable levels of attainment and excellence. Besides, nature is nowhere infallibly uniform in the structure, function and properties either of inert or sentient molecules of matter. It is being realized more and more,

although slowly, that *Homo sapiens* constitutes one interrelated family on earth, and will have to evolve harmonious relations for the sake of survival and rational distribution of the necessities of life and reasonably comfortable living. Once the universality of the same basic instincts, emotions, interests, ideals, and aspirations animating all sections of mankind is understood and accepted, the concern of all peoples and governments should be to seek ways and means of ensuring to all human beings on earth the essentials of good living on the basis of justice and fair play. This is the only way mankind will be able to liberate the vast inherent energy potential of individual men and women towards unlocking the hidden secrets of nature and making individual fulness of living an inspiring adventure. If, after this, any group of men, by universally acceptable referendum and judgement, wishes to cease being dark, anthropoid, or ugly, it may not be difficult to evolve by suitable biochemical and other techniques the desired anatomical and pigmentary characteristics to transform the physiognomy of racial groups.

After centuries of trial and error — rather more error than trial — few peoples or communities have been able to attain optimum relations between the sexes. The North American woman is perhaps the freest, and yet it is difficult to discern a markedly high level of familial harmony or happiness which would single out the American society. The Japanese woman may be perhaps socially less free and more devoted to her man, and yet we find the Japanese male justifying the institution of the Geisha on a scale which shakes our belief in the uniqueness or excellence of the Japanese family. The Russian says he has almost abolished prostitution and yet there is nothing to show that the Russian male is more monogamous and less inhibited in his sexual tastes than his brother in other parts of the world. There have been more hypocrisy and double and dubious standards about sex and sexual ethics, throughout centuries and the human races, Aryan, Mongolian, Negro, or their intermixtures, than about any other physical, mental, or moral trait of mankind. Man has dismally failed either to sublimate or harmonize his sex instinct or satisfactorily to regulate his sex relations. Weaker woman, suppressed by man's brute strength, has been able so far only partially to civilize him. Enmeshed in man-made traditions, customs, institutions, and laws, she has obeyed them, but only so far as they have suited her interests, and done everything clandestinely to disobey them — thus enhancing the surcharged atmosphere of hypocrisy and failing to contribute her share towards refining and consolidating man-woman relations on a permanently satisfactory basis. Man in turn has everywhere made use of woman to pander to his brother's weakness and made of woman's prostitution a lucrative trade through entertainment and legalized brothels or surreptitious whoring. He

even indulges in the boast that prostitution is the oldest profession known to the human race. No naturalist has come forward so far to prove any traces of prostitution among plants or animals!

Do we then discern any world trends in human sexual relations? Very feeble trends indeed. Sex is no longer being taken as a mystifying taboo. Its immensely significant role in the biology and economy of life and refinement of culture and civilization is being gradually understood. Commercialized vice is considered an aberration and its evils of spreading venereal diseases are being scientifically countered. The spread of dancing and dancing halls all over the world indicates a trend of the channelling of the instinctive desire for sex companionship into regulated and less harmful avenues of expression. Genuine friendships outside wedlock of both married men and women, so long as they do not harm the family — especially young children — are becoming more common and tolerated in the more liberated societies. Perhaps these are feeble or groping world trends as such relations seem to be spreading and to be taken more naturally than in earlier times. Throughout his evolutionary period man has been polygamous. One suspects that woman too has been throughout ages polyandrous — only less so because she has to protect herself and her progeny and to bear the brunt of the momentous consequences of her audacity. An infallible contraceptive may lead to more trial marriages among the young, and the threat of population explosion may lead to an institution of marriage without the responsibility of bearing children or the inevitability of establishing a lifelong or permanent family. A more thorough knowledge of genetics and heredity and of the science of eugenics will lead to further change in sex relations and their regulation. The human family is not going to disappear, but mankind will have to be prepared for many striking and perhaps shocking changes as the knowledge of life, growth, birth and of the magnetic character of sex increases. We are perhaps on the threshold of such knowledge.

Since the laws of the gods are unknown and are replaced more and more by the customs, ethics, and laws of men, society everywhere is becoming occupied less with sin or transgression against the laws of God and reward and punishment in the life hereafter, and more with unethical conduct and transgression against social mores and local and state laws here and now. A well-regulated and well-organized society, wherein full opportunity is open to its individual members for legitimate self-expression and social conduct according to their capacity and will, would tend to be the least criminogenic. But today this can be said for neither the free-enterprise nor for the communist societies. Both are by their nature and constitution highly criminogenic. The same can be said for the in-betweens.

So far the biologists have found no crime gene to suggest that criminal

tendencies are inborn or inherited. The major proportion of offences and crimes can be attributed to the wrong conditioning of the child and to the unequal or unfair economic, social, and other relations between members of society. There are selfish or destructive instincts or urges in the bio-psychological make-up of the individual, but, given good upbringing in a balanced society, by and large they can be sublimated.

Society has not, on the whole, yet looked upon the violent or destructive activities of its members in that constructive social way. We are all yet too ready to condemn or pity the erring individual or gangs and too keen to punish them and piously avenge the wrong done to society. Only when society takes the blame for a large proportion of individual aberrations, which are inherent in the social or group structure, and seeks to remove them by a reasoned regulation of human relations, will it be on the way to lowering the incidence of crime. For most premeditated crime is not inevitable unless there are compelling reasons for its commission. These will largely be found in the social structure and social regulation of human relations, coupled with the faulty conditioning of child and adult conduct. Unless society is willing to look inward and change the present methods of dealing with crime, it will not bring down aberrant human behaviour to its minimum proportion, which should indeed be very small in any well-regulated society based on justice, sympathy, and understanding. The trend of thought appears to be in the direction of being less harsh against the erring individual and towards holding parents, school, society and government more responsible for a major number of anti-social acts or crimes against society.

Our plea to the statesmen, politicians, lawgivers as to far-seeing members of all societies would be constantly to read the world trends, unbiased with prejudices and preconceptions, to analyse and interpret them with tolerance, and try to be on the side of healthy but inevitable world trends, so that man's brighter destiny might be realized sooner without involving humanity in avoidable conflict, carnage, suffering, and frustration. These need not be the lot of mankind for eternity.

JAL BALSARA

THE CREATED WORLD is but a parenthesis in eternity.

—SIR THOMAS BROWNE

THE SOUL OF THE VEDANTA

[**Shri K. E. Parthasarathy** has for sixteen years given his attention to the study of religious and philosophical classics in English, Tamil, Sanskrit, and Hindi, and written for various journals on such subjects. Readers may remember his article on "The *Jñānī* in the *Bhagavad-Gītā*" in THE ARYAN PATH for November 1963. In this article he outlines the soul-sustaining fundamental insights of the Vedanta, which is, as it were, the rational soul, the *nous* of the real Indian tradition.—ED.]

THE UPANIṢADS form the concluding portion of the Vedas. They are also called the *Vedānta*, the *anta* or end of the Vedas, i.e., the highest wisdom. Although there are about a hundred and fifty Upaniṣads, only a few of them, ten to fifteen, come under the category of *Vedānta*. According to Śankara, *upaniṣad* means the knowledge of *Brahman*; for such knowledge destroys the bonds of ignorance and leads us to the supreme goal of freedom. The Upaniṣads are an eye natural to the soul and potent to intuit *Brahman* concealed in us.

Max Müller has held that the *Vedānta* is a great ethical and spiritual power, which will bring a new view of life. Schopenhauer, one of the greatest philosophical critics that ever lived, has remarked: "In the world there is no study so beneficial and so elevating as that of the Upaniṣads. It has been the solace of my life. It will be the solace of my death." The *Vedānta* contains teachings as instructive as the systems of Plato and Spinoza.

The *Vedānta* is not mere philosophy or mere religion, but is a true philosophy or religion which bridges the gulf between revelation and reason by realization. *Vedāntic* philosophy is a rational enquiry into the nature of *Brahman* or the Self as Ultimate Reality and *Vedāntic* religion is a true source of the knowledge of Brahman, by knowing which everything is known. The correlated concepts of *Brahman* and *Ātman*, or Paramātmā and *jīvātmā*, or the Supreme Self and the Individual Self are the two pillars on which rests the edifice of *Vedāntic* philosophy. There is no sect, no creed, no caste in the *Vedānta*. The *Vedāntic* wisdom is a spiritual treasure accessible to all.

The knowledge of the Self is the one direct means of liberation. This knowledge consists in the discovery of the Self in us, which has never been non-existent. The Self is never to be acquired. It is ever-present and all-pervasive. It is infinite and it alone exists as the illuminator. It is *sat* (being), *chit* (infinite consciousness), and *ānanda* (absolute bliss). *Sat*, *chit*, and *ānanda* are not parts of the Self but inseparable aspects that constitute its nature. It is in the realization of the Self in this threefold aspect that lies the final goal of the pursuit of knowledge.

Wisdom arises from right knowledge of the purpose of life. By knowing *Brahman,* everything is known. The *Taittirīya Upaniṣad* affirms that he who knows *Brahman* attains the end of his life. This sums up the wisdom of the *Vedānta*: it means that *Brahman,* the metaphysical ground of all being, is also the goal of moral and spiritual endeavour. The seeker of *Brahman* lives in It and realizes It. Then are all his doubts cleared and all his bonds broken, and he attains eternal peace and bliss. With the help of the wisdom gained, he leads others to follow his example. And, in this manner, an unbroken continuity of tradition has been maintained from time immemorial.

The Absolute of the *Vedānta,* is the all-inclusive Self, which is also the soul of the universe. It pervades all beings and is perfect. It is the inner ruler immortal. The ultimate teaching of the *Vedānta* is that the seeker of the Self as *Brahman* should become *Brahmanized* and so become perfect.

The "temple" of the Self is everywhere. The different bodies in the universe are but the temples of this Self. In the brute's body as much as in man's, the Divine Self is present. The differences between one body and another are only the differences in the temple architecture. The Self is the same in all temples, and only its presence makes them worthy of reverence and worship.

The Self is the same before and after its realization. But when it is perceived under certain imaginary limitations, all due to the wrong estimations of the distorted mind, we impose on it certain *upādhis* (discriminative aspects). The moment the false limitations are removed, it is realized and discovered as the One Self dwelling everywhere.

The real seat and centre of happiness is the Self. "This which is of the nature of impartite essence is supreme bliss; of that all other things enjoy but a fraction." In the *Ānandavallī* of the *Taittirīya Upaniṣad,* the calculus of happiness is made to culminate in *Brahman*-Bliss, which is declared to be unexcellable. The happiness that we find in objects of sense, feeling, or thought is but a reflection of *Brahman*-Bliss.

The Self is consciousness. It is self-luminous. It is its own light. By its light, everything else shines. It illumines all other things without depending on external aid. It is Knowledge itself, the light of intelligence but for whose manifestation the entire world would be dark. The Upaniṣads call the Self *Jyotis* or Light because it illumines the universe super-imposed by ignorance and also removes the darkness of ignorance.

All the Upaniṣads teach the same central truth: that Brahman is the source of the world and the supreme end of life. The *Bṛhadāraṇyaka Upaniṣad* defines Brahman as the inner ruler of beings. The *Chāndogya Upaniṣad* expounds the nature of Brahman as the Self that is sinless and deathless and beyond the three states of consciousness. The same Upaniṣad

teaches the indwelling of Brahman in the hearts of all. The *Muṇḍaka* uses the celebrated simile of two birds on the same tree to bring out the relation between the finite self and the Supreme Self. The *Vedānta* also teaches that the Self alone is the seat of supreme love. "The Self is dearer than the son, dearer than wealth, and dearer than everything else."

The relation between the individual self and the Supreme Self requires exact determination. The individual self is an *aṁśa* or mode of the Self, and it lives and moves and has its being in the Self. This theory of the *Vedānta* reconciles the extremes of idealism and realism and of monism and pluralism, and it has the merit of satisfying the metaphysical, moral, and mystical needs of life. The relation between the two is one of inseparability and intimacy. It is by seeking the Self that the individual soul derives infinite satisfaction. The *Vedānta* leads the aspirant step by step from wickedness to goodness, from goodness to godliness, and eventually enables him to realize the Self.

When the Self is realized, evil becomes sterile and self-destructive. He who realizes the Self sees God in all beings. He loves all beings because the Self abides in them. The *Gītā,* as the quintessence of the Upaniṣads, affirms that the *jñānī* who seeks God in all beings is a *mahātmā,* the very Self of God Himself.

The soul of man is divine. The divinity is obscured by ignorance caused by undisciplined egoism. The ego in man creates a network of delusion centring on "I" and "mine" which is the cause of most of his misery. It makes him forget his Inner Self totally. A philosopher has remarked: "There is no other hell and all ranges and degrees of misery can be broadly gauged and calibrated by noting the amount of ego that is present." Through examination and analysis and through the process of self-purification, the ego should be done away with. This is a vitally important step towards the realization of the Self.

The *Chāndogya Upaniṣad* mentions that a merging of the individual soul and the Supreme Self takes place in sleep, at the time of the passing of the gross body, in the *samādhi* of a yogi, in cosmic dissolution, and in the liberation of the *Mokṣa* or *Mukti* state. In these states, there is no difference between the individual souls, as all are one with the Supreme Self. There is freedom from sorrow, exciting pleasures, and individualistic egoism. The Self is the bed of rest and the haven of peace for all souls.

The *Sat* (being) as *Antaryāmī,* the soul informing the entire cosmos is called *Sarvātma* or All-Self. There could be no exception to the *antaryāmī* soul being the ultimate and real soul of everyone. This is the import of what Yashoda saw in the child Krishna's mouth when she made him open it. She saw the entire cosmos, the sun, the moon, the stars, and all things else. She saw herself also. Krishna embodies in this vision the Soul of the

Vedānta. He is all-pervading in every sphere of cosmic activity and no-one can escape Him and His redemptive love and grace.

The *Vedānta* emphasizes the importance of what is known as the *Aham-graha* aspect in the devotion to the Self. The word "*graha*" means "seizure" or possession. The devotee must meditate on the Self as his own possession. The Self being possessed by the devotee, he enjoys unsurpassable bliss. The typical example is Prahlada. He did not see the world as it ordinarily appears to us. He was enjoying the bliss of Krishna-*Brahman* everywhere and in everything.

In the *Vedānta,* the Self is compared to a banyan tree. It gives cool shade and protection from the unbearable heat of *saṁsāra* or mundane life. As the tiny seed is the cause of the big banyan tree, the Self is the cause of the cosmos.

The Self is *Hṛṣīkeśa* or Lord of sense organs. As long as the Self reigns in the body, so long are we enabled to see, smell, taste, etc. It is the one and only Spark of Life that pervades everything. Without the flow of its enlivening spirit, nothing will operate in this body or exist in the outside world. The Principle of Life, the Universal Spirit, the All-Pervading *Brahman,* is worthily called *Vibhu,* meaning "all-pervading."

The idea that the Self is *all* has an extraordinary and magical effect. Anyone who cultivates persistently the experience of himself being Brahman by repeatedly revolving in his mind and thought "That thou art," "This self is *Brahman,*" "Consciousness is *Brahman,*" "I am *Brahman,*" with rigid moral and spiritual discipline and in fullness of faith, must one day enjoy the experience of *Brahman* which will continue perpetually. Knowledge of *Brahman* leads immediately to the knowledge of one's unity with all. This also gives the knowledge of the principal meaning of every word denoting a thing. The meaning of every word is rooted in *Brahman.* According to the *Vedānta,* all names enter into *Brahman* and all languages and speeches really speak of *Brahman. Brahman,* which is "mere consciousness absolute," though beyond all the thought and speech, is experienced in thought and speech. The purpose of the *Vedānta* is to make us conscious of this and enjoy *Brahman* in every experience.

In Ramana Maharshi one meets ancient and eternal India. The whole of the *Vedānta* is contained in his question, "Who am I?" The life of the *Ṛṣi* is a revelation of the truth that Self and Bliss are identical. When one realizes Self, he remains perpetually immersed in Bliss. Even when engaged in action, he remains immersed in perpetual peace and happiness.

The idea of Self, pure and undefiled, which is the foundational principle of the *Vedānta,* is to be found in every religion. For instance, the very essence of Christ's teachings is that the lost paradise may be recovered, that the pristine purity of the soul may return, and that the Kingdom of

Heaven lies within. The *Vedānta* recognizes and realizes the inherent quality of every religious experience. It has therefore a justifiable claim to universality.

K. E. PARTHASARATHY

IN early Hinduism that conduct in men which can be called good consists in conformity to, or almost participation in, the *Ṛta* — that great ritual or pattern of nature and supernature which is revealed alike in the cosmic order, the moral virtues, and the ceremonial of the temple. Righteousness, correctness, order, the *Ṛta,* is constantly identified with *satya* or truth, correspondence to reality. As Plato said that the Good was "beyond existence" and Wordsworth that through virtue the stars were strong, so the Indian masters say that the gods themselves are born of the *Ṛta* and obey it. The Chinese also speak of a great thing (the greatest thing) called the *Tao*. It is the reality beyond all predicates, the abyss that was before the Creator Himself.

—C. S. LEWIS

NATURE CONSERVATION IN BRITAIN

[At the young age of twenty-four **Miss Bernadette Davies** has already been for four years on the staff of the Council for Nature; at present she is Information Officer of the Council's Intelligence Unit. She has also worked a year with the Nature Conservancy. She writes interestingly of organizations and trends in her field.

Man's relation to Nature is not a matter of biological dependence only; nor of the romantic imagination only: psychic and spiritual health depends upon that relation being rightly conceived. Man owes gratitude to Nature; but he also owes it the protection he can give as a being superior by virtue of the self-conscious, spiritual, *Puruṣa* element in him.—Ed.]

Most European countries now have organizations concerned with the preservation of their natural landscapes and wild life, but Britain perhaps more than any other is increasingly aware of the dangers threatening what remains of its natural beauty and native fauna and flora.

Great Britain consists of 88,758 square miles, and its population has grown from 40,831,000 to 50,577,000 in fifty years. This means increased demands for housing and food. These are necessities; but it is also psychologically and morally necessary that as much as possible of our natural heritage should be protected. This is being done, broadly, in three ways: by acting now in fighting threats to wild life and in establishing undisturbed habitats; by striving towards increased understanding and co-operation between the many varying interests in the countryside; and by educating people in the need for conservation.

Preservation is not sufficient; there must also be conservation — the management of land that is protected by guarding it against change or decay and by the intelligent use of its natural resources such as soil and water.

The Nature Conservancy, a Government body founded by Royal Charter in 1949, points out in its last Annual Report that until recently it was widely held that it was necessary only to "protect" areas from development and other forms of human impact such as fire. Active management, involving encouragement of some forms of life and control of others, was held to be undesirable; the philosophy was that nature must be left to develop naturally. Now it is appreciated that in heavily populated countries nature conservation is not a synonym for protection; it nearly always entails management, which is the wise manipulation of the environment.

The Nature Conservancy was created

> to provide scientific advice on the conservation and control of the natural flora and fauna of Great Britain; to establish, maintain and manage Nature Reserves in Great Britain, including the maintenance of physical

features of scientific interest; and to organize and develop the research and scientific services related thereto.

It has now been in existence nearly fifteen years, and in that time it has established and actively manages 105 national nature reserves, covering 218,000 acres of land.

A nature reserve may be as large as 40,000 or as small as 4 acres. It may be looked after by a full-time staff of up to half-a-dozen men or more, or it may only be watched by a part-time or honorary warden. It may be national if managed under Act of Parliament by the Nature Conservancy, or local if managed by a County Council or other local authority, or non-statutory if managed by a society such as the Royal Society for the Protection of Birds or a County Naturalists' Trust. Where the main object of conservation is to protect birds, a nature reserve may be called a bird sanctuary or a wildfowl refuge.

Many hundreds of places important for their fauna, flora, rocks, or soil which are not nature reserves are listed and watched over by the Nature Conservancy as Sites of Special Scientific Interest. These sites are, with the permission of their owners, looked at and recorded, photographed, and mapped in a survey which describes and explains their scientific interest and forms a basis for giving advice on their conservation.

Parallel with its task of protecting sites and establishing and managing nature reserves, the Conservancy runs eight research or field stations where it carries out extensive research into all aspects of ecology, land management, and natural history.

There are also ten national parks in England and Wales, with a total area of 5,254 square miles. Here natural landscapes and habitats are preserved not only for themselves but also for man's enjoyment and recreation. These areas are selected by the National Parks Commission, another Government body also created in 1949, and administered by special boards or committees. In addition to the selection and designation of national parks, the Commission choose and designate Areas of Outstanding Natural Beauty which deserve particular protection, and also give advice about the effect of proposed developments on the natural beauty of the countryside.

Sufficient food is as important as sufficient housing. To assist increased output, fertilizers and pesticides are used, often indiscriminately and without sufficient knowledge of their effect on wild life. In the last two years much has been done towards discouraging the use of some of the most dangerous of these poisons, but there is still a great deal of research to be done towards producing selective insecticides and weedkillers which do not endanger harmless plants and animals.

Other threats to our wild life are the indiscriminate and ignorant

shooting of birds and other animals and the indiscriminate uprooting and picking of wild plants. Most species of birds are now protected for at least part of the year under the Protection of Birds Act passed in 1954, but the only other laws protecting animals are the Grey Seals Protection Act of 1912 and the Deer Bill of 1963. Wild plants are protected to a certain degree by bye-laws made by some County Councils prohibiting the uprooting of wild plants on land to which the public have access.

Pollution is another threat against which it is necessary to maintain a continuous fight; pollution of the sea, rivers, and other waters by oil, industrial waste, and other effluents, pollution of the land by pesticides and other poisons, and pollution of the air by gas, smoke, and radio-active dust — all deadly poisons to wild life.

1963 was a particularly fruitful year in furthering understanding between industrial and conservation interests and in bringing the necessity of conservation to the notice of the public.

18-25 May 1963 was chosen to be the first National Nature Week in Britain. During this week special postage stamps were issued, a large-scale wild-life exhibition was staged in London, and 213 more were held throughout the country. Lectures and film shows were arranged in countless towns and villages; schools carried out special studies and staged their own exhibitions; and many broadcasts and television programmes were devoted to natural history and conservation.

During this week, too, nature trails were introduced successfuly into this country. These, which are particularly useful educationally, originated in America and are set trails through a natural habitat, with notice boards at intervals explaining the ecology of the area and the different species of flora and fauna to be found there.

In 1964 it is hoped to further the results of National Nature Week by concentrating on encouraging the teaching of natural history and conservation in schools.

National Nature Week was conceived and organized by the Council for Nature, a national organization established in 1958, under the patronage of H.R.H. the Duke of Edinburgh, as a central consultative body linking amateur, specialist, and popular interest in natural history and nature conservation. Its most important function is acting as the co-ordinator and adviser of the voluntary natural-history movement in Britain, and it now has in membership 400 national and local organizations, including county naturalists' trusts, schools, colleges, universities and museums, and some 300 individual subscribers, thus including an estimated 100,000 naturalists. As the co-ordinating body for the voluntary movement, the Council for Nature can join with the Nature Conservancy, the official Government body, in making representations to local Authorities and Government

Departments in respect of threats to the countryside and wild life.

With the help of grants from other national organizations, the Council runs a Conservation Corps of young volunteers willing to spend their holidays and spare time working on nature reserves and helping to carry out the management plans for the reserves. The Corps's tasks include cutting down fast-growing scrub which without adequate control would quickly turn one type of habitat into another, clearing overgrown and silted-up ponds and water-courses, and tree-planting.

Some of the County Naturalists' Trusts have now organized their own conservation corps to work on local reserves. Until a few years ago, the nature conservation movement in Britain was almost entirely on a national basis, working through the Nature Conservancy, a few specialized national societies, and, more recently, the Council for Nature; and so much local knowledge that might have warned when important sites were in danger was lost. However, following the lead of a few countries which established naturalists' trusts some twenty to thiry years ago, all but one of the remaining counties have rapidly established such trusts within the last five or six years.

The Council for Nature has also established an Intelligence Unit with the aid of a grant from the British Broadcasting Corporation. The Unit acts as a clearing house and information centre for any type of query on natural history and keeps journalists and broadcasters informed of current events in the conservation movement. The Council also has a Conference and Holiday Centre where courses on conservation are held and where individuals can go to study natural history.

Another important event in the conservation movement in Britain in 1963, in which the Council for Nature took a leading part, was a two-day Study Conference entitled "The Countryside in 1970," held in London in November. The Conference was convened at the suggestion of H.R.H. the Duke of Edinburgh as a result of the awakened response to conservation through National Nature Week. The question was asked, "What sort of countryside do we all want in 1970?" and it was pointed out that if present trends continue unchecked severe losses to the countryside can be expected in the next few years: 240,000 acres of farmland, for instance, will have gone by 1970, and it is estimated that more than half the coastline of England and Wales is beyond redemption. Over 200 participants represented a hundred national organizations at the Conference, including industrial and scientific, recreational, amenity, and conservation bodies, all users of land in one form or other, and Government departments. The Conference was under the presidency of the Duke of Edinburgh and it was divided into three working parties under the headings Conservation, Research, and Organization.

The calling of the Conference presupposed the assumption that there is no problem that ingenuity and good will cannot solve. It took for granted both that nobody wants to spoil the countryside or destroy its vegetation and wild life, and that everyone wants to encourage and assist the social and economic progress that makes increasing demands on the limited land surface of Britain. Since all its participants thus basically shared common aims, the Conference sought ways of achieving these aims with mutual understanding and forbearance.

During the Conference, the Duke of Edinburgh said that the threat to the countryside came about because of industrial and social changes that had to be accepted. Conservation was not a way to put the clock back.

> This is not a campaign to fossilize the landscape [he said]. Conservation means removing blemishes and creating new beauties and delights for the hard-pressed urban populations. Economical and technical progress can still march on, but they must turn aside from the most beautiful places and leave them undisturbed.

He said that the Conference should seek means towards the total management of rural areas in this country for the fair and equal benefit of all groups which have a direct interest in their use. On the subject of conservation, however, the Duke pointed out that we must remember that we are sharing the countryside with many other creatures — God's creatures — and that we have an important duty to conserve these things for their own sake, not necessarily for our sake.

One suggestion made at the Conference was that a Council for the Countryside should be inaugurated, to continue the links established at the Conference. It is as yet too soon to know how quickly and how fruitfully this co-operation will grow, but the seeds have been sown and with good will and understanding on both sides much of our countryside and its wild life will be saved.

BERNADETTE DAVIES

> HELP Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.
>
> —*The Voice of the Silence*

FREEDOM AND NECESSITY

[**Dr. G. Srinivasan** lectures in philosophy at the Shri-Venkateswara University College, Tirupati. In this article he outlines lucidly the tensions that exist on each plane between freedom and necessity. On each plane such a tension serves to impel the soul on to the experience of a higher; the ultimate necessity of our nature, identity with the Divine Self, is also our highest freedom and bliss.—Ed.]

The problem of freedom and necessity is a persistent problem of philosophy. The crux of the problem is that, while freedom and necessity seem to deny each other, they also somehow co-inhere and constitute man's actual being. The problem is regarded as mainly an ethical one, though, in fact, it has much wider philosophical implications.

There is a type of necessity which we behold in natural objects, both organic and inorganic. Nature seems to follow a repetitive pattern in things large and small. Events do not happen haphazard but in an orderly manner. Every event is caused by something and causes something else. The regularity of their succession renders them predictable and forms the basis of our belief in the law of causality as governing all natural phenomena. This belief, whether really "objective" or merely traceable to our subjective "animal faith" or "habit of the mind" (as it has been variously adjudged to be) is still the fundamental postulate of all the empirical sciences.

Necessity, as beheld in Nature, is thus causal in character and surrounds man all through Nature. Man has a choice to make between passive submission in ignorance to this natural or physical necessity and active control of physical phenomena through knowledge. On the right choice he makes depends his freedom from physical necessity. "Knowledge is power," as Bacon said, and knowledge about natural phenomena consists basically in man's capacity to reflect in his consciousness the course of physical necessity and every act of scientific discovery is, in fact, an act of such reflection. As reflected in the mental consciousness of the thinker physical necessity is internalized and attains the status of logical necessity.

Logical necessity governs all the intellectual operations and will be in internal correspondence with the external physical necessity. Attempts are sometimes made to interpret one in terms of the other and to establish a basic identity between them, as by Spinoza in his doctrine of the Parallelism of Attributes. However, logical necessity is "implicational" in character, as distinguished from physical necessity, which is "causal"; and it is perfectly possible to build a system of logical necessity though nothing corresponding to it exists in the physical world. In fact, the Rationalists and the Idealists seek to construct systems of philosophy in perfect devo-

tion to logical necessity, and, in their zeal to achieve complete coherence and comprehensiveness in their systems, they explain *away* facts which cannot be squared with the logical network of their systems. However, logical necessity signifies on the part of the human mind its capacity to operate independently of the physical order of things, and thus betokens the status of a "mental being" to man, who would otherwise be a mere "natural thing."

Freedom to operate independently of the physical order of things does ensure to human mind a certain degree of control over physical nature. At the same time it enslaves the human mind to a necessity of its own, which is "logical" or "conceptual," and hence gives but limited satisfaction to the individual who is ever in search of freedom.

The limitation of logical necessity is most keenly felt in the field of morality. Free-will and moral choice fall outside the scope of logical necessity and can hardly be accommodated within it. Morality becomes a myth and turns into determinism, when by their denial it is reduced to the terms of logical necessity. "Life is deeper than logic," as the Personalists and the Existentialists repeatedly affirm; and, since moral determinism defeats the fundamental aspirations of the individual, he seeks to transcend the limitations of logical necessity in the exercise of his free-will and moral choice. Moral life thus signifies on the part of the individual his freedom from the limitations of logical necessity and elevates him to the status of a "moral being" from that of a purely "mental" or "logical" being.

While the moral individual asserts his freedom from the limitations of logical necessity in his exercise of free-will and moral choice, he has still to appreciate and accept a type of necessity which pertains to moral life. Moral necessity is the principle which invariably connects the morally significant action (*karma*) with the due result (*phala*), and it is the firm faith of the individual in this *karmic* principle that supports and sustains his moral life. The *karmic* principle is traditionally expressed in two ways: affirmatively, it implies that what is done by the individual shall not perish without yielding the due result to him (*Kṛtāpraṇāśaḥ*); negatively, it implies that what is not done (or not deserved) by the individual shall not come to him (*Akṛtābhyāgamaḥ*).

Despite its validity and utility within its own field, moral necessity casts its own limitation on the spiritual evolution of the individual, inasmuch as it binds the soul to the chain of action and result, the cycle of births and deaths. Man has, in him, spiritual aspirations which are even higher than the moral and fall outside the scope of moral necessity. Deep-rooted in some individuals is the incessant spiritual longing to cast off all the limitations set by Nature or thought or moral living, and to be united with the Infinite or the Divine Being. This spiritual choice of the

mystics is not between the moral and the immoral, but between the spiritual on the one hand and the moral and everything else on the other. This is Kierkegaard's Either-Or. Spiritual freedom thus signifies, on the part of the human self, its capacity to transcend all the limitations set by the different types of necessity — physical, logical, and moral — by orientating itself to the Divine. In its bondage to the Divine consists its freedom from everything else.

Necessity and Freedom are, thus, both dynamic inasmuch as they participate as propellers in the movement of the self from one plane of existence to the other, and each sheds its old meaning and acquires a new one with the advance of this movement. Each type of necessity calls for, on the part of the self, a renewed assertion of its freedom and each type of freedom entails its own pattern of necessity on the self. The apparent conceptual contradiction between freedom and necessity thus comes to be resolved in the real dynamism of spiritual progress.

G. SRINIVASAN

WE believe that . . . man can be free and yet not alone, independent and yet an integral part of mankind — making up, that is to say, with the rest of humanity a harmonious whole. This freedom man can attain by the realization of his self, by being himself. What is realization of the self? We believe that the realization of the self is accomplished by the realization of man's total personality, by the active expression of his emotional and intellectual potentialities, his capacity to think and feel. These potentialities are present in everybody; they become real only to the extent to which they are expressed. In other words, *positive freedom consists in the spontaneous activity of the total, integrated personality. . . .*

—ERICH FROMM

THE POETRY OF WALTER DE LA MARE

[Our old friend, **Mr. Herbert Bluen**, whose reflective verse often appears in our pages, speaks in this essay with sympathetic appreciation of the poetry of Walter De la Mare. The light, almost whimsical, texture and lyric grace of De la Mare's poetry hides a great power beneath it, power not simply to express completely archetypal human feelings but also, on occasion, so to hint at mystical perceptions that they seem present to the reader's own mind.
—Ed.]

The poetry of Walter De la Mare is for the most part easily understood; indeed, it sometimes has a child-like *naïveté* which enhances its charm. Yet this attractive simplicity is deceptive; for it disguises a deep and serious thinker. In such poems, for instance, as "The Linnet" De la Mare shows affinitities with W. H. Davies, another deceptively "simple" poet, but Davies, even in the most rustic of his poems, is closer to the workaday world than De la Mare, who not infrequently expresses himself in terms of mystical experience. Both poets are at their best in short poems, and these have a music all their own. De la Mare is more imaginative and shows perhaps greater metrical skill and versatility, but his poetry is sometimes marred by irritating mannerisms such as the use of "'twixt" and "doth." Sometimes his lines become laboured because of his too obvious search for a rhyme. He uses chiefly the conventional imagery of birds and trees and flowers and he is almost entirely out of touch with the modern atomic age.

Walter De la Mare was born on 25 April 1873 and was the son of James Edward Delamare who spelt his surname in one word, and Lucy Sophia (Browning) Delamare whose father was a naval surgeon at Woolwich Dockyard. It is probable that Walter was related on his mother's side to Robert Browning by the second marriage of Browning's grandfather. The poet was educated at St. Paul's School, where at the age of sixteen he founded *The Chorister's Journal*, a school magazine. After St. Paul's, he took up a post in the City as a book-keeper with the Anglo-American (Standard) Oil Company. He already regarded himself as a poet, kept his hair long and wore a velvet coat. He first appeared in public print with a short story entitled "Kismet," published in *The Sketch* in 1895 under the pseudonym "Walter Ramel." In 1908, the Asquith Government, to encourage his talents, gave him a small grant and put him on a Civil List Pension of one hundred pounds a year. De la Mare supplemented this somewhat precariously with free-lance writing but in time he was able to enjoy real financial independence, retired to the country, and devoted himself entirely to a literary career. In 1922 he won the James Tait Black

Memorial Prize with his novel *Memoirs of a Midget*, a sympathetic glimpse into the mind of a woman who, despite her diminutive stature, had the same emotions as everybody else.

De la Mare has said, "Our one hope is to get away from realism in the accepted sense. An imaginative experience is not only as real but far realer than an unimaginative one." Some of his poetry seems, like Edgar Allen Poe's, to have been written in a trance-like state and its beauty has the same tenuous quality; but Poe's poetry is almost wholly permeated with melancholy whereas De la Mare's is mostly written in a sunnier vein and sometimes, as in "The Three Cherry Trees," it has the fanciful atmosphere of a fairy tale:

> There were three cherry trees once,
> Grew in a garden all shady;
> And there for delight of so gladsome a sight,
> Walked a most beautiful lady,
> Dreamed a most beautiful lady.

Several of De la Mare's poems reveal an innate love and compassion for dumb creatures. "Reserved," for instance, movingly portrays a little girl's sad astonishment at the apparently callous indifference of her elders to the slaughter of animals and birds, and she hates it when the baker's "poor old horse" is taken away to meet its fate because "a nice new motor van," as her mother describes it, is going to take its place. The poem in its entirety appears to be a subtle attack upon the modern tendency to over-mechanization and the relentless persecution of wild life where it conflicts with the profit motive.

"Good Company" is one of De la Mare's best poems. A stranger at an inn full of "slow sea-faring men" wearies of their noise and chatter, and, leaving the inn, walks down the dim road "bowered in with trees" to the sea. Finally he stands upon the beach and there follow some exquisite descriptive lines:

> A myriad pebbles in the faint
> Horned radiance of a sinking moon
> Shone like the rosary of a saint—

Amid all this wild enchanting beauty the stranger perceives the body of a drowned sailor which has been washed up by the sea,

> His stiffening sea-clothes grey with salt . . .

The sight unmans him and the beauty of the night seems suddenly hostile and menacing. He is filled with fear and turns and flees back to the inn.

De la Mare's life seems to have been a happy one. It is therefore remarkable that he should have written such a poem as "Courage," which shows an intense awareness of stress and suffering:

O heart, hold thee secure
In this blind hour of stress,
Live on, love on, endure,
Uncowed, though comfortless.

In "What?" he muses upon the ultimate reality of death and reveals himself as a man without an orthodox faith but who nevertheless inclines to a belief in some kind of after-life; for even the wise, it is said, "Have smiled with swift-darkening eyes" as though at some delightful vision foreshadowing a world beyond the grave. He has moments, as in "Haunted," when he becomes painfully conscious of man's essential loneliness amid the vastness of the universe, a loneliness which neither wealth, fame, friends, nor congenial work can entirely dispel; for

Soon thy last company is gone,
And leaves thee — with thyself — alone.

In "Vain Questioning," however, he regards this tendency to brood on the mystery of life and death as futile, and suggests that rather than seek the answer to insoluble riddles we should enjoy the sweetness of the rose and the song of the wild bird and find peace of mind amid the timeless beauties of Creation which surround us.

De la Mare's poems are mostly objective, yet also mostly a vivid and subtle revelation of himself, and his utterance being spontaneous he seldom uses the sonnet form in which the poet's inspiration is in danger of being stifled by complicated rules. Nevertheless, his Petrarchan sonnet "Anatomy" has considerable power. As his fingers touch his face he envisages the skull beneath the flesh which is doomed to corruption by an inexorable law. Life seems then but a "transient dream" and his very existence a triviality; yet, while conscious of his own mortality, he has a sudden intimation that the flesh he touches is not his true self and that he will survive his body's dissolution. It is interesting to compare this poem with "What?" which deals with the same theme in a different fashion.

"Fear" expresses vividly what most of us have at some time experienced of that insidious enemy. The poem's power is enhanced by its taut precision of language and with each new verse the tension mounts until it concludes dramatically

No breast wherein
To chase away
That watchful shape!
Vain, vain to say,
"Haunt not with night
The day!"

The fortunate capacity for a keen appreciation of the simple pleasures

of life is common to most creative artists and Walter De la Mare is no exception. "Comfort," for instance, has a homely charm and pictures the joys of solitude and the fireside shared with a pet cat. Such a subject treated by a lesser poet might easily have resulted in banality.

One of the chief merits of De la Mare's poetry is its memorability, and "Arabia," "Music," and "The Listeners" are noteworthy examples. They have been frequently anthologized and most schoolchildren are familiar with them. These three poems also illustrate particularly well De la Mare's gift for creating wonder and beauty through the subtle manipulation of simple words. "The Listeners" is perhaps the best-known of all his poems. A traveller knocks on the door of a house in a moonlit forest. Nobody answers because the house is empty except for listening ghosts, and finally he gallops away, and only the ghosts hear his departure:

> Ay, they heard his foot upon the stirrup,
> And the sound of iron on stone,
> And how the silence surged softly backward,
> When the plunging hoofs were gone.

Walter De la Mare, who died on 22 June 1956, is a strangely uneven poet and he himself is fully conscious of his limitations; for in the Note to his *Collected Poems* he writes that he has not attempted to sift what he would have preferred to exclude "and certainly not what would have been left to blush unseen by a finer taste and judgement."

This seems to be an excessively harsh piece of self-criticism which it must have needed considerable courage to make.

There are undoubtedly many poems in this volume that do not seem to merit inclusion but many of his inferior poems are worth retaining if only because of single felicities of thought or phrase. Some contemporary critics are inclined to prefer "difficult" poetry and to suspect what is immediately intelligible. But the public, with whom De la Mare has always been popular, is perhaps less naïve than the critics imagine and is not easily deceived into thinking that obscurity signifies brilliance. It is in fact a strange paradox that "simple" poetry is often much harder to write than the "difficult" sort and a much more severe test of true originality. Walter De la Mare survives this test triumphantly and the best of his work is certain to survive the test of time also.

HERBERT BLUEN

TWO POEMS FROM THE BLACK BOOK OF CARMARTHEN

[**Mr. Alun Llewellyn, M.A., LL.B.**, is a barrister of Lincoln's Inn, who has held many important legal appointments in Great Britain and outside. He is also a Fellow of the International Institute of Arts and Letters and the author of many books. He takes a special interest in the profundities to be discovered in the early expressions of human thought.

In this brief note in which are ensconced translations of two poems from the Welsh *Black Book of Carmarthen,* he offers us a hint of the cosmological symbolism which that ancient work shares with many early scriptures, some far more ancient still. Readers are invited to consider the following from the Stanzas of Dzyan, translated by H. P. Blavatsky at the beginning of *The Secret Doctrine*:

> The root of life was in every drop of the ocean of immortality, and the ocean was radiant light, which was fire, and heat, and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, or father and mother.
>
> Behold, oh Lanoo! The radiant child of the two, the unparalleled refulgent glory: Bright Space Son of Dark Space, which emerges from the depths of the great dark waters....***He shines forth as the son; he is the blazing Divine Dragon of Wisdom; the One is Four, and Four takes to itself Three, and the Union produces the Sapta, in whom are the seven which become the Tridasa (or the hosts and the multitudes). Behold him lifting the veil and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the shining ones, and turns the upper into a shoreless sea of fire, and the one manifested into the great waters. (Stanza III, Verses 6-7)
>
> ...Thus were formed the Rupa and the Arupa: from one light seven lights; from each of the seven, seven times seven lights.... (Stanza V, Verse 6)

—Ed.]

The Black Book of Carmarthen, a collection of early Welsh verses, compiled about A.D. 1200 like its companions, the *Book of Taliesin* and the *Book of Aneirin,* is devoted to the statement of the origin and the working of the Universe. Directly inherited from the learning of late Classical scholarship and finding a close parallel in the writings of fifth-and-sixth-century Latin authors such as the famous Boethius, the theory of Creation which it set out was unacceptable to the official Christianity of Western Europe. Partly by way of deliberate disguise and partly by way of genuine misconception in medieval minds which had lost all contact with a subtle and complex philosophy, its logical concepts were misinterpreted into the romantic figures of the Arthurian legend.

The system of thought belongs to the widely prevalent school of scientific speculation which on the one hand formed the basis of the teachings of the universities of Alexandria and Babylon in the Hellenistic Age and on the other provided the doctrines expressed in the *Mahabharata.* The

Universe was within the shell of a great sphere poised in the immense and undefinable ocean of Infinity. Within that sphere, by a process of fragmentation and re-formation, the concentric globes of Air, Fire, Water and ultimately Earth resolved themselves. The life of mankind was held at the centre of this vast system of order and law, the circle of existence which governed not only day and night but the life and death of the World and of the whole Universe of time and space. The scheme of things was seen as a series of circles stretched upon and bound by the framework of the Four Quarters, the cross made by the four Cardinal points.

The two short poems chosen for translation here do not, as other and longer ones do, give any statement of the geometrical logic or mathematical relationships involved. They do, however, give some idea of the process of thought which allegorically set Amadis, Gwion, Mabon, like Prajapati, Narayana, Vishnu, afloat like a seed or an egg on the great Sea surrounding human destiny.

CREATION

(*Gog oneddauc ar-gluit.* Folio 18)

Eternal spirit of movement,
confluence of all being
divided and ordered.
First the wide sphere, shaped:
from its shattering, cohesion,
from cohesion, shattering,
then dispersal quelled and ended.
Three limits set, fulfilled and living,
two on high alive with the pulse of light,
one possessed with movement;
and the lower depths poised
against the spread heavens;
and the stars of the firmament
shaken from Creation.
Then the shaping of the channelled courses,
the tides of motion overhead
in the living force moving all things;
the high progress of night's pattern
ever re-born from its own extinction.
This, the fashioning of the gathered outer-reach,
the loftiness ever-moving,
the narrowed ways of the Galaxy
and of the seven tracked planets:
of air and the ether

and light ranked in its circuits
its ways confined by eternal power;
and the process of perfect order,
the wide vigour of immortal design,
and the burning dawn of life in abundance.
This, the shaping of the sphered Universe,
the great confluence, the soul of movement,
the eternal movement,
divided and ordered.

THE WIDTH OF LIGHT

(*Hervit vrten.* Folio 8)

The circle of flight in tension,
the flowing ferment of stars in their courses
set in the movement of the sphere of the sky,
in the orb of the birth of motion,
the living width of light;
the skein of controlled energy,
a hollow and angled roofing, a round in perfect ranking;
the width of light
cabined in intersecting circles.
Force of widening fires, confirmed
by exact intelligence and wisdom,
course of the perfectly fulfilled three spheres;
creation's pulse, encircled,
life-rhythm of the First Cause,
rim of the prisoned paths
webbed in the globe of the Universe;
sovereign hold of mastered motion
and patterned impetus
assured in its divisions;
unfaltering its enclosure,
certain the law directing it.
Quartered circumference, confine of perfect rule,
gathering of movements prescribed,
each with its own law,
a parted yet single whole.
Immensity set around by unyielding limits;
light of life's system
bright effusion of heaven
brilliant, concerted, compact;
swaying curve bearing the curves of starlight;
grouped gleam of the drawn-out surface of the sky of night;

circle of multitudes, spanning, dividing each other,
bodied and straitened ring
of massed and prevalent motion;
the flight of all flights together.

ALUN LLEWELLYN

CEASE NOT to think of the Universe as one living Being, possessed of a single Substance and a single Soul; and how all things trace back to its single aliveness; and how it does all things by a single impulse; and how all existing things are joint causes of all things that come into existence; and how intertwined in the fabric is the thread and how closely woven the web.

—MARCUS AURELIUS

NEW BOOKS AND OLD

A HISTORY OF ZEN BUDDHISM *

THIS is one of the most authoritative publications on the history and development of Zen Buddhism that has appeared in recent times. The author, Professor Dumoulin, is well qualified for the task. It was in 1936 that the author became interested in Zen Buddhism as a student in the post-graduate course of the Science of Religions Department of the Tokyo Imperial University. In the course of his long stay in Japan, he visited a large number of Zen monasteries in Tokyo and other places and had access to many original documents, — particularly the famous *kōan* collection *Mumonkan,* which presents a vivid reflection of the history of Zen Buddhism in China during a period of over five centuries. Out of this study came a short summary of the history of Chinese Zen Buddhism, written in German and later translated into English by Mrs. Ruth Fuller Sasaki under the title *The Development of Chinese Zen after the Sixth Patriarch.* The present volume is an amplification of this work and its historical accuracy is acknowledged by Buddhist scholars of the first rank. The book is divided into fifteen Sections, of which the first four deal with the mystical element in the Hinayana and Mahayana schools and the emergence of the Zen outlook from the Mahayana *sūtras,* viz., the *Prajñapāramitā, Avataṃsaka*; and *Vimalikīrti Sūtras.* Seven sections are devoted to a survey of the historical development of Zen Buddhism with brief accounts of the life and teachings of Bodhi-dharma and the six Patriarchs. The rest of the book is general in character; but is, nevertheless, extremely stimulating and contains many valuable insights into the nature of the mystical *satori* experience of the Zen masters.

What exactly is *satori*? Suzuki would have it that it is inexpressible. In his *Introduction to Zen Buddhism,* Dr. Suzuki writes:

> If I am asked what Zen teaches, I would answer, Zen teaches nothing. Whatever teachings there are in Zen, they come out of one's own mind. We teach ourselves; Zen merely points the way. Unless this pointing is teaching, there is certainly nothing in Zen purposely set up as its cardinal doctrines or as its fundamental philosophy.

Dr. Dumoulin controverts this view and he points out the close connection between Zen and the *Prajñapāramitā Sūtras* and the *Śūnyatā* philosophy. He insists that Zen in its historical form is embedded in the Buddhist religion and the great Zen masters are without exception spiritual men who are indebted for their best qualities to the teachings of the Buddha. According to Dr. Dumoulin the heart of Zen is the experience of enlightenment, the so-called *satori,* on the right understanding of which everything depends. He quotes the experience of *satori* of a Japanese bonze of the Soto sect in confirmation of his view:

> Enlightenment is an overwhelming inner realization which comes suddenly. Man feels himself at once free and strong, exalted and great in the universe. The breath of the universe vibrates through him. No longer is he merely a small, selfish ego, but rather he is open and transparent. united to all, in unity. Thus everything in life becomes meaningful, worthy of thanks, and good — even suffering, sickness and death. Enlightenment does not come from without, but only from within. The self is delivered through its own effort.

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* *A History of Zen Buddhism.* By HEINRICH DUMOULIN. Translated from the German by PAUL PEACHEY. (Faber and Faber, London. viii+335 pp. Illustrated. 1963. 42s.)

Similar experiences of other Zen masters from the earliest to the present times are quoted to illustrate the nature of the *satori* experience. Its chief characteristics are: Irrationality, intuitive insight, authoritativeness, affirmation, sense of the beyond, impersonal tone, feeling of exaltation, and momentariness. According to Carl Jung the *satori* experience is the emergence of the unconscious forces of the human psyche into the open. Conscious psychic life is limited and obstructed; but the "unconscious is an unglimpsable completeness of all subliminal psychic factors, a total exhibition of potential nature."

The manner in which this "wholeness" is achieved is one of the peculiar characteristics of the Zen Masters. It is achieved in the sitting meditation known as *Zazen*, or in the violent mental effort used in the *kōan* exercise, or even by such unbelievably violent methods as a thwack on the nose or a kick in the pants! Magic psychic processes like constant repetition of sacred names or the whirling dances of the Sufi dervishes or gazing intently at a bright object are known to induce states of mental exaltation by which the nature of the world stands revealed as in a flash of intuition. The *kōan* exercises are a form of mental gymnastics akin to the physical contortions of the Sufi dervishes or the ecstatic dances of the devotees of Krishna at Pandharpur. In all the number of *kōan*s is said to be seventeen hundred. In almost all the *kōan*s the striking characteristic is the illogical or absurd act or word. The nature of a *kōan* is best explained by a few examples. A monk once asked, "What is Buddha?" The master replied:

> "Three pounds of flax." "Two hands clapped make a well-known sound. What is the sound of one?" "Last night a wooden horse neighed and a stone man cut capers." "What is the Buddha? A dried-up dirt scraper."

The purpose of the *kōan* is to bring about a highly wrought-up state of consciousness. The reasoning faculty is kept in abeyance and the intense effort to find some solution to the insoluble problem creates a state of extreme mental tension until at last "enlightenment is experienced as the dawn of a new reality, in which the boundaries between the conscious and unconscious disappear, and conscious and unconscious alike are revealed."

It is difficult in a brief review to convey the wealth of material and scholarship contained in this valuable book; but it would be no exaggeration to say that after Suzuki this volume is probably the most significant contribution to the study of Zen theory and practice.

B. V. NARAYANA REDDY

Ask the Awakened: The Negative Way. By WEI WU WEI. (Routledge and Kegan Paul, London. xx+282 pp. Frontispiece. 1963. 30*s*.)

A book on the Negative Way as understood in Mahayana Buddhism is not easy to review. One's first impression will probably be the accurate; additional readings, though recommended, may mislead. This book should be read through without adjourning for the lunch interval or the tea break. If that is impossible, the reader can take any of the 114 sections of the work — wherever it happens to open in his hand. He will find it puzzling, entertaining, occasionally flippant; in an odd moment unexpectedly illuminating. It can have a dangerous tendency unless one has been made immune by the sixteenth chapter of the *Bhagavad-Gita*. Not a word of this book should be taken literally. Literally, it will not offer you any encouragement to a genuine kindness for animals, human beings, or yourself, and the Angels (or *Devas*) will very likely avoid you. You may trip up soon enough. Do not take that seriously, or you will be too positive on the wrong path.

Two characters often appear in the book: ONE and TWO. TWO is duality; ONE is nothing I can think of; or you, either. TWO asks if a man who loves dogs is nearer to enlightenment than a man who hates them. ONE says, "I can see no difference whatever." That is so simple that it might lead you into fishing in deeper waters. Do not look for pitfalls on the Negative Path — how can there be? It is all negatives — like a skit in a recent number of *Punch* about a woman who went to Mexico and lived in a house "with not no windows nowhere." But it is a confirmed Dualist who mentions this.

ERNEST V. HAYES

Triṣaṣṭiśalākāpuruṣacaritra or The Lives of Sixty-three Illustrious Persons. By ĀCARYA ŚRI HEMACANDRA. Vols. V and VI. Translated into English by HELEN M. JOHNSON. (Gaekwad's Oriental Series, Nos. 139 and 140. Oriental Institute, Baroda. xxix+472 and xxxvii+403 pp. 1962. Rs. 25 each)

In ten *parvans* this important epic poem (*mahākāvya*) on the hagiology of the Jainas gives an account of the lives of sixty-three great personages (*śalākāpuruṣa*) who, according to Jaina belief, have, "since the present order of things, risen in the history of the world, and directed or influenced its course." These personages are both divine and human, and consist of the twenty-four *Jinas*, twelve *Cakravartins*, nine *Vāsudevas*, nine *Baladevas* and nine *Viṣṇudviṣas*.

The text was first published by the Jainadharmaprasarak Sabha, Bhavanagar, during 1905-9. A Gujarati translation of the poem also seems to have been published by this Sabha many years ago. A revised edition of the text was begun in 1936 in the Jaina Atmananda Shatabdi Series, and so far five *parvans*, Nos. I to IV and VII, are available in three parts of this new edition.

Dr. Helen M. Johnson began the English translation of the text in 1931 (Gaekwad's Oriental Series, No. 51) and its fourth Volume appeared in the same Series (No. 125) in 1954. Dr. Johnson found the old Bhavanagar edition of the text often very corrupt and had to revise her text with the help of MSS. borrowed from many libraries in this country. She had also the advice of some important Jaina pontiffs in the course of her difficult task.

These two volumes, Vols. V and VI, come after a spell of eight years and complete the translation. The former gives the lives of Neminātha, Brahmadatta, and Pārśvanātha. The story of Neminātha here is even a sort of a Jaina *Harivaṁśa*, giving as it does more space to Kṛṣṇa than to Neminātha himself. The life of Mahāvīra is the subject of the sixth volume, in which at least we are near sober history, for it is this monk who succeeded in converting Kumārapāla of Gujarat to Jainism. Each of the volumes contains a useful Introduction, a Bibliography, and many Appendices, listing rare words and giving many helpful Indices.

The linguistic peculiarities of this great encyclopaedia in Sanskrit of Jaina mythology, this "store-house of legends and traditions, stories and anecdotes" would be of great interest to the student of Sanskrit language and literature. Also the rich cultural data it abounds in should be of "immense value for a study of the cultural conditions of medieval India in general and Gujarat in particular."

Dr. Johnson and the authorities of the Oriental Institute, Baroda, are to be congratulated on the completion of their prolonged but commendable task of giving a very readable translation of an extremely important Jaina epic poem. The get-up of the volumes leaves nothing to be desired. The List of *Addenda et Corrigenda* at the end could have been shortened by more careful proof-reading.

H. G. NARAHARI

All Religions are True. By M. K. GANDHI. Edited by ANAND T. HINGORANI. (Bharatiya Vidya Bhavan, Bombay. 241 pp. 1962. Rs. 4.00)

Mahatma Gandhi was practical in all he did and thought. His approach to religion was, for this reason, highly unorthodox. He condoned nothing that led to or justified injurious practice. His own code of conduct was subject to constant revision in the light of new experience and his terms of reference were two: truth and *ahimsa*. He did not hesitate, wherever necessary, to re-interpret and redefine traditional terms and concepts in order to bring them into line with his own realization.

His boldness in this respect led to endless interrogation. He was questioned over and over again about religious belief in general and specifically about Hinduism, Christianity, Islam, and Buddhism. Anand T. Hingorani has culled his replies from his collected works and brought them together in a single volume. This is very useful for the reader and student. A total picture of Gandhiji's convictions and opinions is clearly given. What is omitted is the story of the development of these convictions and opinions. Their formation was a continuing process that went on to the very end of Gandhiji's life.

The position he then reached is one that all educated people, gnostic or agnostic, of all denominations, can accept without any qualms. In answer to Dr. Radhakrishnan's question as to what led him to his religion he answered:

> I am being led to my religion through Truth and Non-violence, i.e., love in the broadest sense. I often describe my religion as the religion of Truth. Of late, instead of saying "God is Truth," I have been saying "Truth is God," in order more fully to define my religion. I used, at one time, to know by heart the thousand names of God which a booklet in Hinduism gives in verse form and which, perhaps, tens of thousands recite every morning. But, nowadays, nothing so completely describes my God as Truth. Denial of God we have known. Denial of Truth we have not known. The most ignorant among mankind have some truth in them.

LILA RAY

Yoga and the Bible: The Yoga of the Divine Word. By JOSEPH LEEMING (George Allen and Unwin, Ltd., London. 147 pp. 1963. 21*s*.)

The author, a Western student of Eastern religions, became an initiate of the Radha Soami faith some years ago. He has visited the colony at Beas and had fellowship with the spiritual master, Maharaj Charan Singh. On the basis of experience he writes for his fellows of the Western world who may be seeking to find what he has found.

Yoga has become a familiar term in the West, but few realize how wide and varied is the connotation. The attempt at definition with which the book opens is, therefore, useful and could well have been expanded. What follows is based upon the presupposition that the *Yoga* here described is essentially similar to the basic teaching of the New Testament. The themes are set by taking a number of quotations from the New Testament, mainly the Gospels, and developing them with quotations from and references to the masters of Yogic spirituality. Indeed the result is to produce a kind of Yogic commentary on certain important New Testament texts and themes. Once the presupposition is accepted much that follows has its own interior logic. If the premiss is questioned or modified, however, a number of questions emerge. Does the teaching of Jesus break down into a set of principles which can be evaluated, for their intrinsic worth, apart altogether from the context of the life He lived? A still greater difficulty arises from the implied concept of religion. For the Yogi it is a matter of the achievement of salvation, conceived in terms of liberation from bondage, of mind and matter, in a spiritual development here and now. We are here in a different climate from that of the New Testament with its stress on Him who came down to

lift man up; on sin as the great barrier; and on salvation by grace through faith. Again, the whole eschatological framework of Biblical theology seems to have no meaning. We cannot avoid the conclusion that a correlation and equivalence, which seem so clear to the Yogi coming to the Bible, have something less than validity to those whose presuppositions are set in incarnational faith.

MARCUS WARD.

Śri Lalitā Sahasranāmaṃ. Edited with Introduction and Commentary by CHAGANTY SURYANARAYANAMURTHY (Ganesh and Co., Madras. xix+166+30 (Skt.) pp. 1962. Rs. 6.00)

Communicated to Śrī Agastya by Śrī Hayagrīva, an incarnation of Viṣṇu, *Śrī Lalitā Sahasranāmam* comprises the second *Adhyāya* of the "*Uttarakhaṇḍa*" of the *Brahmāṇḍa-purāṇa*, the preceding and following *Adhyāyas* being respectively devoted to the introductory portion and the *phalaśruti* of the *Sahasranāma-stotra*. The thousand names (*sahasra-nāma*) of the deity describe the essential unity which becomes multiplicity in manifestation. *Lalitā Sahasranāmam* is the synthesis of various paths to God-realization. It embodies, like all Hindu sacred works, the entire religious, ritual, and cultural data of the time when it was composed. Each of the thousand names is believed to be a *mantra* by itself and the devout consider that the contemplation of its meaning will reveal the pathway towards the spiritual goal. Dr. Suryanarayanamurthy's commentary explains the symbolism underlying each name. The importance of the work is indicated by the large number of commentaries in Sanskrit by eminent scholars like Vimarśānanda, Vidyāraṇya, Bhaṭṭa Nārāyaṇa, Śaṅkara, and Bhāskararāya. The present century also saw commentaries in Sanskrit, Telugu, and English. This *Sahasranāmam* is not a sectarian work, but was composed for the benefit of the entire Hindu community and, in fact, is used by all classes of devotees.

In the Preface, Dr. Suryanarayanamurthy brings together the views of scientific philosophers of the West to show that modern scientific thought is approximating Upaniṣadic philosophy. Whereas scientific thought in the previous two centuries was materialistic, with no place for the Deity, modern science today is assigning a very high place to religion, there being really no antagonism between science and religion in their highest reaches. The Introduction traces the development of Mother Worship from the earliest times through the Indus Valley Civilization and the Vedic times. In the *Ṛgveda* the Mother Goddess is worshipped as Uṣas and Araṇyānī, whereas in the *Yajurveda* and other Vedas the names occur as Śrī Gāyatrī, Śrī Mahālakṣmī, and Durgā. The Upaniṣads adore Her as Umā and Haimavatī, while She appears as Lalitā and Kālī in the Purāṇas and Śrī Mahākālī, Tripurasundarī, and Rājarājeśvarī in the Āgamas and Tantras. There were two aspects of the Goddess, fierce and benign, and two forms of Her worship in the Tantras, *Vāmācāra* (left-hand path) and *Dakṣiṇācāra* (right-hand path) or *Samayācāra*. The great Śaṅkarācārya freed the Śākta worship from the baneful influence of the left-hand path and established the *Samayācāra* in its Vedantic purity, integrating within itself the *Yogas of mantra, laya, bhakti*, and *jñāna*. It appears that Śākta worship was the chosen discipline of Śaṅkarācārya. The culmination of the *sādhanā* lies in losing one's identity in the ultimate Self.

The printing and get-up are excellent, and we strongly commend the book.

A. D. PUSALKER

Creation Legends of the Ancient Near East. By S. G. F. BRANDON. (Hodder and Stoughton, London. xiv + 241 pp. Frontispiece. XIV Plates. V Text Drawings. 1963. 35*s*.)

Dr. Brandon has brought his knowl-

edge of Comparative Religion to bear on the single area of the Creation Legends which developed before the commencement of the Christian Era. He must, therefore, omit much of the later material, in particular all Islamic studies. He has also defined his area carefully and thus excluded Indian and Chinese material. This is fully justified, because by making a very thorough study of areas which have been in close contact and influenced later religious history he has achieved an important unity of presentation.

It is interesting to realize the Egyptian attitude to the Great Waters, which typify the unconscious mind. There was no idea of struggle. The earth emerged and was not torn apart. The separation of Sky and Earth is the only violent aspect of a singularly balanced belief. Death was either destruction for those of evil mind, or a continued life in the Heavenly Fields.

Mesopotamia had a very different attitude. There was more of a struggle. Tiamat, who personified the chaos before creation, must be destroyed by the gods. Mankind was judged and found wanting and so the Flood was cast upon the world. Man never lived with the gods, but after death all lived in a dusty darkness. Unhappiness seems to have been accepted as the normal lot.

The Greeks had a rather similar sad underworld for mankind, but a more distinct idea of reward and punishment which was given out at the will of the gods. Again there is an emergence of the world from the depths and some legends suggest a struggle. Flood legends exist. The gods themselves descend from previous gods whom they have overcome. The philosophers, however, find a rational way into the problem.

Persian religion is the only one which recognized a duality of deity, emerging from a single creator. This emphasis on the relationship between Light and Darkness, and Creation and Destruction, had most important effects on all later thought.

The book is not intended to be easy reading; it demands patience, and it has a reward for the thoughtful reader.

C. A. BURLAND

Magic and Medical Science in Ancient Egypt. By PAUL GHALIOUNGUI. (Hodder and Stoughton, London. 189 pp. Illustrated. 1963. 30*s*.)

Dr. Ghalioungui's book is an account of the medical practices and knowledge of ancient Egypt. The book includes two introductory chapters, on the general theory of magic, and on magic and sacerdotal medicine in particular; these are followed by chapters on surgery, medicine, pharmacology, hygiene, and embalming. Again and again, while reading the chapters on medicine and surgery, one is struck by the similarities between the practices of ancient Egyptian medicine and those of today. The book has a good bibliography, reference list, and index; it is well illustrated with line-drawings and with photographs.

This is a very honest book, in that the author has differentiated clearly between what is actually shown on the stone or described in the papyrus, and what may be deduced from it in the light of modern knowledge. Dr. Ghalioungui is a senior Professor of Medicine at Cairo University and he uses his professional background to discuss in some detail the various procedures of pharaonic medicine; the author is also a learned Egyptologist. Thus the book is of great value and interest both to the medical historian and to the archaeologist; references and bibliography are given in full, so that the book would serve as an excellent foundation for a student intending to pursue some aspect of the subject in greater detail. Although this is a scholarly work, it is written in a style which makes it interesting and acceptable to the layman as well as to the expert.

PHYLLIS G. CROFT

Etruscan Magic and Occult Remedies. By CHARLES GODFREY LELAND. (University Books, New York. xxix+385 pp. Illustrated. 1963. $10.00)

This is a reprint much needed of a fascinating study of folklore recorded by Leland in the Romagna and around Bologna in Italy. The old Etruscan gods were still remembered as fairies and demons, who could be invoked and brought to play a vital part in daily life. In this they retained their ancient characteristics. Perhaps the saddest change was in Tinia the great Thunderer, equivalent to Jove, who had become a fierce destroyer in the thunderstorms and little else.

Leland does not pretend to be a critic of the material which was given to him by many of his friends in Italy. They included a number of confessed Witches who secretly met and followed their mysteries without any talk to other people. Little by little they found that Leland was in sympathy with them, and already had enough knowledge to be judged worthy of a little more, mostly in the form of rather disorganized little legends. They have in part been the basis of some Western "revivalist" witchcraft covenants. Perhaps they still exist quietly in their homeland without publicity. But even if Leland's fear of their imminent extinction has proved true he has rescued much of their charm and wisdom.

Taken in conjunction with Roman tradition and Etruscan antiquities the work throws a welcome light on the beliefs of the Etruscans. It fits in entirely with their art work and the pictures of ceremonies which have survived. Leland was fully aware of this, and he himself illustrated the book with woodcuts of exquisite linear qualities, echoing the drawings of the gods on bronze mirror backs. They are innocent gods without clothing in most cases, because the Etruscans found that beauty was in itself a kind of holiness.

The style is of a friendly antiquary gossipping about a subject he loves. Easy enough to read. Worth several readings to understand.

C. A. BURLAND

Logic and Existence. By MARTIN FOSS. (Philosophical Library, New York. 240 pp. 1962. $4.75)

Professor Martin Foss rightly believes that in philosophy both East and West try to transcend subjectivity. But he observes that they have gone different ways and what is needed is to find truth in the union of their conflicting perspectives. Indeed, philosophers are distinguished primarily by their concept of philosophy and it is heartening to find in Professor Foss a concept which is in line with the great traditions of the West and which makes philosophers reflect on the problems of deepest concern to man. If his philosophical perspective shows some affinity with German Existentialism it is also distinguished by a keen awareness of transcendence and by a metaphysical appreciation of human existence. His observations on faith and knowledge; on tragedy, comedy, and different forms of Art; and on the so-called relationship of soul and body are highly suggestive and thought-provoking.

Dr. Foss consistently attempts to overcome one-sidedness in philosophy and to make his way clear of the paradoxes that are born of such exclusiveness. Let us venture only one remark. East and West cannot be considered rigidly exclusive in their approaches, and there is much of the East in Western thought. Again, Eastern thought is not uniform but includes a rich diversity of content and form.

What is significant in Dr. Foss's work, however, is the attempt to do justice to every level of experience and to assign to abstraction and emotion their due place in speculation. His philosophical reflections are also carried by an ethical pathos and do not allow the artist to remain in contemplative seclusion. Though art is certainly not exhausted in its ethical function it is a need of the day to emphasize its relevance to a life of service and dedication.

It may be safely predicted that a view of reality which develops in love and personal communion and which pursues the ideal of a unity overflowing itself will not fail to find response in an age which has become weary of pragmatic conveniences and linguistic restraints.

SYED VAHIDUDDIN

The Right to Life: A World View of Capital Punishment. By JAMES AVERY JOYCE. (Victor Gollancz, Ltd., London. 256 pp. 1962. 30*s*.)

James Avery Joyce is a barrister of wide international experience who is in a position to see the world as a whole. His book about capital punishment is truly a world survey and is therefore a very valuable contribution to the discussion of the subject.

Advocates of the abolition of the death penalty usually relate their arguments to their own country and quote the experience of others only to support their own case. James Avery Joyce looks at all experience and concludes that the abolition of capital punishment is necessary for the health of humanity as a whole. He sees its retention as evidence of the belief that violence or threat of violence can deter — the same belief on which reliance on nuclear weapons is based. He shows that in fact the threat of violent punishment does not deter; and that the many nations who manage without this final weapon in their legal armoury also manage their international relationships without the ability to threaten other nations with extermination. The nuclear powers, strangely, or consistently, enough — Britain, France, Russia, and the U.S.A. (in most States) — are the principal nations which still retain the death penalty as a weapon against the crime of murder. The abolition of capital punishment would, therefore, be a symbolic act of renunciation of *belief* in violent methods of keeping order, and it could help to change ideas about the application of violence in the international sphere.

The book has a graphic study of the case of Chessman, kept alive, though condemned, for many years while legal arguments raged which would probably never have arisen had the penalty involved been less than death. It discusses the British Homicide Act which maintains a belief in the death penalty while applying it in a totally illogical way. It examines murderers and repeats what every abolitionist knows — that murderers are not a class apart and many of them would never offend again if released immediately after conviction. It demonstrates the failure of the constant effort to shape our society by threats and punishment and reaffirms the principle laid down by the Frenchman, Marat, as long ago as 1780, that it is more important to reform the condemned or to give them a sentence which will make them of use to society. It is a valuable plea for sanity, and for the abandonment of violence: to begin within each nation.

FRANK DAWTRY

From India to the Planet Mars: A Study of a Case of Somnambulism with Glossolalia. By THEODORE FLOURNOY. Introduction by C. T. K. CHARI. (University Books, New York. xxxvi+457 pp. 1963. $10.00)

This reviewer once wrote a small book with the title *Curiosities of Psychical Research*. It chronicled his own experiences, only, among "sensitives" and spiritualist mediums — it was a record of some of the many baffling phenomena that he had encountered. Had he been writing about other investigators' work, he would not have overlooked as an outstanding paranormal "curiosity" the case of Hélène Smith (a pseudonym: true name, Catherine Elise Muller) which Professor Flournoy describes at length in this book, first published some sixty years ago and now reissued with an Introduc-

tion by Professor C. T. K. Chari.

For Hélène's case is one where *certium est quia impossibile est* has to be manfully invoked even by persons with the most determined will-to-believe. Its main features will be known to many readers of this magazine. The daughter of a Hungarian merchant, Hélène began to evince "mediumistic powers" as a young woman, and soon, in the séance room, a "Leopold control" transpired, who subsequently represented himself to be Cagliostro — a Cagliostro, however, who appeared to know little about himself, and whom Flournoy pinned down to a number of anachronisms. Thereafter Hélène became "the reincarnation of" (1) Marie Antoinette and (2) of Simandini, the Arab wife of Prince Śivrouka Nāyaka, alleged to have flourished in Southern India in the fifteenth century. This second claim was more impressive than the first one, and readers of the book who come to it for the first time will find much to ponder and to speculate upon. But it is for her "Martian cycle" that Mlle. Hélène Smith is best known — her extraordinary alleged "transportation" to the planet Mars, her descriptions and drawings of its landscapes, its fauna and flora, and of the intelligent beings that she "found there," their dress, habitations, and language — this last, at first a philological puzzle, being eventually "interpreted" as a derivation from archaic terrestrial French.

Over the years, Hélène has been "written off" by some as a mere pretender and faker, but there are quite a number of aspects of her clairvoyant-clairaudient "registrations" during a lengthy period which students feel cannot be lightly brushed aside in that way. One comment cannot be resisted: it will go hard with the Martian story, at least, if actual visits to the planet by man — which now may be not so very long delayed — reveal that it is a dead world — a pointer to this possibility being its redness, which in some quarters is thought to indicate nothing but a barren desert terrain.

CHARLES J. SEYMOUR

The Helen Keller Story. By CATHERINE OWENS PEARE. (Miranda Publications, Mangalore. 239 pp. 1962. Rs. 6.00).

Helen Keller belongs to that small coterie of human beings who have, in our time, extended the vocabulary of achievement. The peculiar circumstances of her life, the fact that she lost both her sight and hearing at the age of two but overcame these handicaps to become the saviour of those similarly afflicted, have charged her personality with an interest evoked by few in her generation.

"A violent little tyrant" at the age of two, Helen's intractability led her parents to seek help in bringing up the child. With the arrival of Ann Sullivan Macy, the teacher, to whose wisdom, dedication, and utter selflessness a great deal of Helen's phenomenal success may be traced, the pattern of her life was set. A window suddenly opened out on the world. There followed, in the course of time, an almost formal education, training at the Perkins Institute for the Blind, preparatory school, Radcliffe College where she passed in everything — German, English, Latin, French, Geometry, and Algebra, taking Honours in English and German — soaring with "paper wings," as she put it, above those who had no handicaps at all.

Various organizations devoted to the care of the blind and the deaf, as well as the country as a whole were now watching her career with interest. Here was a person to whom the word "impossible" meant "do it." In course of time Helen mastered speech, addressed audiences all over America, and finally, in Europe and the East, winning recognition for all handicapped persons and giving a new content to their lives.

This is a book which reflects, above all, the triumph of the human spirit. It presents a simple but effective picture of a warm, generous, human, and truly uplifting personality and it sets forth with adequate detail the circumstances which have contributed to-

wards making Helen Keller, in her own lifetime, one of the most picturesque and inspiring legends of the day. No one interested in the human potential can afford to miss this book.

Unfortunately, this Indian reprint of the original edition by Thomas Y. Crowell and Co. is not printed and produced as well as the text deserves.

HILLA C. VAKEEL

New Poems 1963: A P.E.N. Anthology of Contemporary Poetry. Edited by LAWRENCE DURRELL. (Hutchinson of London. 160 pp. 1963. 21*s*.)

The P.E.N. Anthologies have been appearing annually since 1952 and to ensure catholicity of choice a different trio of editors has been appointed each year to make the selection. *New Poems 1963* marks an interesting departure in policy, since this year, for the first time, a single editor has been given the task of compiling the anthology from hundreds of poems which have been submitted from all parts of the British Commonwealth. One might reasonably expect, then, a more individual (perhaps even eccentric) choice of poems, if a less consistent standard throughout the volume, for these P.E.N. anthologies are noted for their consistency of quality.

There is nothing eccentric about Mr. Durrell's choice, and certainly no personal discoveries. He includes the usual proportion of work by new poets, but only the poems by Hugo Williams, Alasdair Aston, and Karen Gershon are likely to attract much attention. What individuality there is appears to have been reflected in an attempt to balance the "severely anti-rhetorical and anti-evocative poems," to which he seems to object, with work in other styles, "more graphic and less austere." In view of the recent trend towards vigorous and colourful poetry, this sounds highly promising; but one is disappointed to find that Mr. Durrell uses the opportunity, not to encourage the new developments which might have substantiated his comments, but to fall back upon older traditionalist styles. There are, nevertheless, some excellent poems in the collection, amongst which can be listed Roy Fuller's "Bagatelles," Edward Lucie-Smith's "Rubens Paints Helene Fourment," Hilary Corke's "A Man's Song," and Sylvia Plath's "Tulips."

HOWARD SERGEANT

Impact of Industrialization on the Life of the Tribals of West Bengal (88 pp.); *The Lepchas of Darjeeling District* (168 pp.). Both prepared by AMAL KUMAR DAS and SWAPAN KUMAR BANNERJEE. (Bulletins of the Cultural Research Institute, Tribal Welfare Department, Government of West Bengal, Calcutta. Special Series, Nos. 1 & 2. 1962. Price not mentioned.)

These two special bulletins are creditable publications and must have taken long in preparation. The information collected on scientific lines should be useful for several other publications on the tribal life of West Bengal. If the same team of workers continues and the research methods are stabilized, the resulting publications are likely to be extremely useful, as will appear from the four further titles announced for the near future. It seems that the Institute is only a Cultural Research Institute and is not burdened with teaching the *adivasis* or with preparing plans for their welfare work. The results of this specialization of functions will be watched with interest by all interested in the tribal population.

The Impact of Industrialization on the Life of the Tribals of West Bengal is based on the studies carried out among members of tribal communities among factory workers at the Chittaranjan Locomotive Workshop, the Hindustan Cable Factory, and the Jhimeri Colliery in Burdwan District; the Kanchrapara Locomotive Workshop in the Twenty-four Parganas, the Milk Factory of Nadia District, and tribal villagers

living in and around the villages of these factories. The area and the industries covered are varied and the multifarious occupations give a variety of data, which have been usefully analysed.

The industrialization of many tribal agriculturists followed the compulsory acquisition of their land for the construction of dams, reservoirs, and factories and their housing estates. For want of continuous occupation, the tribals have taken to factory work though they would prefer agricultural. But two facts are noteworthy: first, that none of the tribals are appointed as officers, and second, that they are merely routine labourers employed in lifting work similar to that of the agricultural labourers.

Psychologically, the tribal is reported not to have adjusted himself to factory life either as regards hours of work and rigid routine of work or in availing himself of the organized recreational facilities of the factory; consequently it is thought that he is not able to contribute to his full capacity to the factory's output; absenteeism, which has been a defect in Red Indian labour in the United States for a long time, has to be tactfully remedied also in India. Habits of saving from the larger earnings from the factory have to be slowly encouraged. Yet to the reviewer, the tribals' future is bright and there is no reason why every tribal may not rise to a high status. But this demands hard uphill work, and anthropologists ought not to be mere arm-chair critics but should exert themselves to carry conviction to the halting tribal, who suffers from want of self-confidence and a perpetual sense of fear.

The Lepchas of Darjeeling District is a study of the economic and social changes that are taking place in a few of the selected villages of the Darjeeling District which are close to Tibetan areas and have an easy access to urban ideas. A visitor to Darjeeling cannot escape the kindly, amiable Lepchas, who with their healthy bodies and cheerful nature work as bearers of luggage over long distances to Nepal and Sikkim, with which they are connected.

This book is a monograph rather than a detailed analytic study, but it contains valuable information. The tribe is not dying, as its population has increased by 265 per cent in the last 50 years and the present number is 13,430 persons. The agriculturist's average annual income is Rs. 230; that of a worker in a monthly service, Rs. 1,200; and a carpenter's, Rs. 720. The Lepchas know the value of a subsidiary occupation, and those who possess land usually also make subsidiary earnings.

The tribe has its own religious system, closely following animistic ideas, and their indigenous priest is known as "Bonthing." The Buddhist influence of the Lamas is also felt. And in some areas Christian missionaries have converted many Lepchas to their way of life and raised their educational and economic standards.

It is a hopeful sign that the Lepchas are themselves aware of their backwardness and the necessity of uplift work among their community. They have formed the Lepchas Association at Darjeeling with a branch at Kalimpong. They possess a tribal consciousness and are making efforts to revive the Lepcha dialect through a magazine and through textbooks in the dialect. The problem before the country is to integrate the tribals into a national democratic order, while retaining the distinctiveness of their culture. The authors have made a sufficiently deep study of the changes that are taking place among the Lepchas and have given us an idea as to how traditional beliefs and customs are being replaced by modern habits in education, health, and food, while familiarity with modern trades like weaving and other industrial occupations raise their standard of living.

P. G. SHAH

Cedar of Lebanon. By JOHN COSGROVE. (Miranda Publications, Mangalore. 494 pp. First Indian edition, 1962. Rs. 10.00)

This is an inspired tale, dominated by the gently compelling figures of Jesus and Mary, with the turbulent Vitus Curtius bestriding the scene like a Colossus. Depicting nearly half a century of the early Christian era, it is a gripping and vividly realistic story of the Apostolic age. The author reverently traces the influence of Christ on individuals as differently placed in life as the noble Curtius family and the most ignorant and miserable in the land.

The story is narrated from the point of view of a practical, pleasure-loving Roman and is devoid of sentimentality, thereby gaining in strength. It presents a fine portrait of Vitus, delineating his faults and virtues, weaknesses and strength.

The author writes with a sense of vocation. This mental conflict within Vitus, whose hostility to Christianity gives place to a desire to believe, but who finds certain doctrines challenge his intellect, is resolved by the realization that God must be accepted on faith and without reservation, and that the teachings of the Apostles cannot be questioned. But the struggle is long, and we see the gradual development of fine traits in the "grand wastrel," who, though not yet a follower of Jesus, deliberately gambles away his beautiful estate in an attempt to save Him.

The deep sincerity of the narrative makes it alive, and the story of the crucifixion, one of the most ennobling and tragic tales in history, is recounted with a realism and simplicity that sear one.

Innumerable printing mistakes mar what would otherwise be a well-got-up publication. On page 182, for example, one of the lines reads "pretending heg" etc., instead of "pretending he. . . ."

ROSHAN KOTHAWALA

LEAVES FROM A PARIS DIARY

[IN THESE NOTES we overhear, as it were, **Shri Baldoon Dhingra** and his friend, M. Jacques Pezé, considering life and the Theatre of the Absurd.—ED.]

"WHEN I look around me," Jacques Pezé confessed, "I do not feel like one of them. I am not that kind of Frenchman." We were seeing Beckett's new play, *O, Les Beaux Jours*. When the curtain fell after the first act, Jacques said it was time to go. Grim pessimism is more than he can stand. We all know the bitterness of disillusionment, the need for sheer courage, the sweetness of life, the irony of circumstance, and the chilling thought of death. It is at sitting through a kind of surgical treatment of death that Pezé would have us draw the line.

Many writers are today taking the notion of death as a theme for dramatic treatment. *La Reine Verte* was one such play; Ionesco's *Le Roi Se Meurt* is another: cold, intellectual, but then, as Ionesco confessed to me at lunch the other day, "Death obsesses us Occidentals." Proust, too, took up this theme, in his own way, in *A la Recherche du temps perdu*, except that his theme was a homoeopathic treatment against death. Thomas Mann maintained that, since the act of dying is the one and only act about which no one has ever been able to speak, it cannot in any way be an object of knowledge. Proust exerted himself to the utmost to detect the presence of nothingness in being, to see all human beings as creatures granted a reprieve from death, and to consider himself as one of them: for to Proust dying was nothing new; on the contrary, he had, since his childhood, died many times. Yet this homoeopathy is also a form of poisoning. No one can accustom himself to death without being detached from existence, without, above all, freeing himself from the promises of resurrection with which many bolster

up their security below.

I tried to convince Pezé that Beckett's play was a brilliant *tour de force,* that he was doing what had so far not been attempted in the theatre. I even tried to tell him that Beckett, like Proust, might have said, paraphrasing Christ, that he who would save his life shall lose it, but that he who loses it for art's sake, shall save it. But it was of no use.

Jacques Pezé lives in the moment buoyantly. That is why he is at odds with those Frenchmen and French women who are for ever arguing and splitting hairs. Jacques does not like his compatriots trafficking in ambiguities and he cannot stomach a perpetual juggling with thoughts. In this respect he is somewhat of an Oriental. In fact he told me one day that he speaks Arabic in his dreams and French when he is awake. This explains, I suppose, why half of his character (his first twenty years were spent in Lebanon) is warm, hospitable, unstuffed, and the other half is stripped of verbiage, clear — as he will have it, like the writing of Sartre.

Jacques is a doctor of medicine, a psychiatrist, and an educator. He believes in a marriage between the head and the hands and through them the heart. Jacques loves the clear, sparkling phrase. His attitude towards his fellow men is consistently tolerant even though he will not abide those wrapped up in themselves. And as a psychiatrist he has met many who think the world must revolve round them. He makes no concessions to such people except as people who need to be rehabilitated. He looks the foes of laughter in the face.

I have had many long talks with Jacques about his experiences with patients, about why he is a homoeopath rather than an allopath, since he is qualified in both these systems and an adept of acupuncture. He is antipathetic to no school even though he prefers the human approach of the first system because it fits the medicine to the man rather than the other way about. One day I shall talk to him and hear his experiences with special reference to the variety of French, American, and Arab peoples he has known. What impresses me about Jacques is his approach to things: it is direct, without cut-and-dried opinions, fresh, and always invigorating. He is, besides, willing to learn; in fact he is always learning; hence his spontaneous ways, unburdened by memory.

This would suggest that Jacques is a reasonable sort. I am not sure he would like that at all; for if he were just that he would scarcely ever do the things he does for others, just for the love of doing them. He would never be available, as he is now, to people who are sick and need him, at the beck and call of a host of people. That would not be "reasonable" at all and certainly is not held to be so today. In one way the game of Reason has had its innings. In another it has come to stay. It would be good if it were wedded to intuition; intuition checked with reason, as Robert Graves would say. To him, the word "reasonable" has warm, human connotations which the word "rational" has not. But like everything else reasonableness has become a technique and so it has its limitations.

> It fails [Robert Graves says in his superb essay "The Case of Xanthippe"] to prompt the writing of original poems, or the painting of original pictures, or the composing of original music; and shows no spark of humour or religious feeling.

I take Jacques as an example of a man who admits, even if he does not yet fully adhere to, the cosmic or pagan approach. He recognizes it for what it is. He, therefore, finds this emphasis on reason in, say, the Theatre of the Absurd, a parlour game which he does not think worth playing, except once in a while, for fun. *Absurde,* in French, means *contraire à la raison,* "contrary to reason." In his brilliant essay, *Le Mythe de Sisyphe,* Camus ascribes absurdity not only to actions and institutions but to the human condition itself. And not because the human condition is funny but because it is deeply tragic in an age in which the loss of belief in God has eliminated the meaning of an existence essentially purposeless and hence

opposed to reason.

Jacques thinks that this preoccupation with ideas alone, such as Camus developed in *L'Etranger*, destroys spontaneity. The world, according to Jacques, is as you make it. Ionesco once said that he had known no images of the world apart from those which express evanescence, hardness, vanity, rage, nothingness, and hideous, useless hatred. Now, it all depends on whether you want to see this kind of "absurdity" expressed and shown, however cleverly. From the point of view of the theatre all this is interesting, Jacques agrees; but he will not pay to see it. He admits he enjoyed Ionesco's *Le Roi Se Meurt*, the story of a king who clings to life like grim death, till he is frightened into accepting the inevitable. It is the opposite of the Tibetan *Bardo*. But I have said little of Jacques. Next time I shall let Jacques Pezé speak for himself.

BALDOON DHINGRA

AS SOON AS THE PLAY, which was *Hamlet, Prince of Denmark*, began, Partridge was all attention, nor did he break silence till the entrance of the Ghost; upon which he asked Jones, "what man that was in the strange dress."... Jones answered, "That is the Ghost." To which Partridge replied with a smile, "Persuade me to that, Sir, if you can. Though I can't say I ever actually saw a Ghost in my life, yet I am certain I should know one, if I saw him, better than that comes to. No, no, Sir, Ghosts don't appear in such dresses as that neither." In this mistake, which caused much laughter in the neighbourhood of Partridge, he was suffered to continue 'till the scene between the Ghost and Hamlet, when Partridge gave that credit to Mr. Garrick which he had denied to Jones, and fell into so violent a trembling, that his knees knocked against each other. Jones asked him what was the matter, and whether he was afraid of the Warrior upon the stage? "O la, Sir," said he, "...I am not afraid of anything, for I know it is but a play; and if it was really a Ghost, it could do one no harm at such a distance...."

When the scene was over, Jones said, "Why, Partridge, you exceed my expectations. You enjoy the play more than I conceived possible." "Nay, Sir," answered Partridge, "if you are not afraid of the Devil, I can't help it; but to be sure it is natural to be surprised at such things, though I know there is nothing in them....But when I saw the little man so frightened himself, it was that which took hold of me."

—HENRY FIELDING in *Tom Jones*

ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

India News (25 January 1964) reports that a draft declaration to ban racial and religious intolerance was submitted by Shri Arcot Krishnaswami to the U.N. Sub-Commission on the Prevention of Discrimination and Protection of Minorities, of which he is a member. It describes this discrimination "on grounds of race, colour, ethnic origin, religion or belief" as "an offence to human dignity and a violation of human rights." It asks for the prosecution or outlawing of all organizations inciting to violence in the furtherance of religious discrimination; for the forbidding of discriminatory taxes on religious institutions by any State; for the punishment of individuals or organizations for any incitement to hatred or acts of violence against members of a religious community.

It might be reasoned that punishment, prosecution, or outlawing would hardly induce religious toleration, but measures of restriction, accompanied by methods of re-education, are undoubtedly called for. That general need is underlined by a statement put out a few days later by Amnesty International (the body established to help all prisoners of conscience everywhere, whether political or religious). It drew attention to the limits on freedom of religion in Eastern Europe and the Soviet Union (*Guardian*, 28 January 1964). Though gestures of amity have been made to the present Pope, as to his predecessor, and though some prelates, after many years in prison, have been freed, many lesser folk remain in prison, religious instruction is limited or suppressed, and deliberate obstacles hinder the practice of rites. Christian, Jew, and Muslim all suffer.

Perhaps a suggestion for re-education could be taken from an item in *New Society* (16 January 1964) about group prejudice. Research has shown that the prejudice of the member of a majority group against minority groups seems to be the outcome of "inner fear and insecurity concerning his own status and capabilities." This "preoccupation with power," it is said, may also account for similar prejudices held by members of the minority groups themselves. But one common factor came out in an investigation among American Negro students in a small college in Maryland, U.S.A. Those most prejudiced kept aloof from White people and were quick to take offence. They even accepted the imposed stereotype of themselves as inferior, felt no pride in being Negro, and made no constructive effort about the problem. "They saw people not as individuals, but in categories." That last quotation should be in red letters, since it is this labelling tendency of the mind that helps to make it "the great slayer of the real." For when the arbitrary "label" is substituted for actual knowledge and relationship, the thinker, deluded by it, acts in terms of the crude lie. How best can one break down this misuse of the creative power of mind, and see others as living individuals, instead of the stereotype figures (whether of glamour or of threat) that people surround themselves with, in a false illusion-world of their own?

In 1962 a hostel for Indian students was opened in London by the Lokamanya Tilak Memorial Trust. Now ambitious plans are being put forward for an Indian cultural centre there. Supported by Lord Attlee, Lord Listowel, the Duke of Devonshire, and the Indian High Commissioner in London, Dr. Jivraj Mehta, an appeal was begun, on 22 January 1964, for £350,000 for the project. The speakers referred to past cultural links over many generations between India and Britain, to the

exceptional position of India as the link between East and West, and to the need especially for the younger people to maintain these contacts.

Plans, already donated by a well-known architect, include a lecture hall, theatre, and library. It is intended also to establish a Tilak Memorial Lecture, as well as scholarships and awards in universities in different parts of the world.

According to Shri D. V. Tahmankar, founder of the Tilak Memorial Trust:

> The idea is that Indian students should be encouraged to study modern sciences and technology in advanced stages, while non-Indian students should study Indian art, philosophy, and literature.

The materialization of the project will be watched with interest.

In an article (*New Society*, 30 January 1964) Hugh Tinker, Professor of Government and Politics, University of London, surveys what he calls "Broken-Backed States," i.e., ex-colonial states in which independence seems to have produced only anarchy. There is a simulacrum of government in the capital and nominal regional representatives, but the actual power is in the hands of gangster-like bosses and lesser bandits, each levying tribute, the one from merchants and traders, the other from peasants and town-folk, while so-called protective military police harrass the countryside. Communications are disorganized, the state is broken-backed, and yet, as in Burma, the prototype of such states, organized life continues. How?

> Whereas the political model forms the basic model in our Anglo-American culture, so that government provides the national backbone, in southern Asia (and I suspect in Africa also) politics is little more than a cloak, which may be assumed or discarded without too much inconvenience. The real source of strength lies in religion, in the family and the local community, in tradition and often in magic. . . . Amid the chaos, religion (and magic) offer tranquillity and the means of liberation upon a non-material wavelength. The social security system which is built into the extended family still operates. . . The paralysing web of government regulations upon business enterprise is circumvented, by means of an extended network of family trust in which forms and files have no place.

A breakdown of government machinery is not the disaster it would be in a Western political and economic system. In the family is the vital quality of survival.

This onlooker's evidence is of interest, since both Hindu and Confucian philosophy have always held that "the family" is the basic unit, the real fundamental pattern for all organized society. If some of the complex interlocking machinery of Western government and economics could be replaced by human (humane?) relationships, not only would there be insurance against total breakdown, but many of the psychological and social ills of over-civilization would melt away. The trouble with the unhappy communities of Africa would seem to be that they have fallen between two stools.